Our Cover

Typical of the entire program and spirit f home missions is "The Pioneer Mother" with her Bible and her son, as epresented by the sculptor, Bryant Baker. his has seemed to be the general favorite f the twelve models made by American rtists at the request of E. W. Marland, ne oil magnate, for a great monument to e erected in Oklahoma.

A City Library Favorite

An Oklahoma subscriber writes:

"It certainly is not my intention to iss one number of this magazine, but am afraid I will miss the August num- er unless this reaches your desk right way. I am a steadfast believer in WORLD ALL and look forward with pleasure to s coming.

"We hope to find some kind donor im- ediately so that a copy will reach the ty library by fall anyway. Our library to be kept open every afternoon and, hen WORLD CALL was being received be- ore, there was no magazine more in de- and."

A New Departure

October WORLD CALL will be a special tate Missions Number. There are forty- ght state and provincial societies in the rotherhood of the United States and nada. Those who have known only the ne that is operating in their own region ill be pleased to see how fully the con- nent is covered with these fundamental rganizations of Christian cooperation. mong the interesting features of the mber will be a panoramic photograph f the Ohio convention of 1873. Where ere the barbers in those days?

Missionary Gratitude

Laoag, Ilocos Norte, P. I.
June 4, 1927

y Dear Mr. Burnham:

Miss Major and I wish to express our preciation for your kind letter of April . The assurance that the Christian peo- e in America have been praying so con- antly for the Christian people in China s been a source of strength to all of during the past months. It was en- uraging to read the messages of sym- thy and cooperation from the churches. We realize what an added burden the nited Christian Missionary Society has en carrying because of the recent events China, and we want you to know how reatly we appreciate your labors on be- lf of the missionaries and the Chinese urch.

Word has just come to us of the cable nt by the society regarding the special fts from the churches to assist us in placing the things we have lost. Such enerosity touches us very deeply and we sh to express our sincere gratitude.

With best regards from Miss Major and yself, I am

Very cordially yours,
LYREL G. TEAGARDEN.

WORLD CALL

International Magazine for Disciples of Christ

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PUBLICATION COMMITTEE

J. H. MOHORTER — H. O. PRITCHARD
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ROSE STEPHENS RAINS, *Office Editor*
L. MADGE SMITH, *Circulation Manager*

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Volume IX — *SEPTEMBER, 1927* — *Number 9*

CONTENTS

Ten Ways to Peace and Plenty ... 3
Scotching the Deficit ... 4
Massacring the Indians ... 4
International Convention Changed to Spring ... 4
The Passing of Three Leaders ... 4
Present Day Urge of Home Missions ... 5
Our Growing Work With New Americans ... 6
Via Belvedere ... 8
Mexicans in the United States ... 10
Sample Home Missions Churches ... 11
Our Brethren in Europe ... 24
The Church Sends Her Own to College ... 26
An Old Kentucky Home in Japan ... 27
The Most American Church Most Fitly Builds in American Capital ... 28
An Adult Program for the Disciples ... 30
The Climbing of a Race ... 30
Youth Meets and Marches ... 32
Building for America's Tomorrow ... 35
"In the Sweat of Thy Face" ... 38
Labor in Mexico ... 39
The "Good Sport" Spirit in India ... 40
Visiting Churches in Argentina ... 42
Third Biennial Convention of Canadian Disciples ... 43
Station UCMS Broadcasting ... 44
Glimpses of the Religious World ... 45
Bible Study ... 46
Missionary Birthdays ... 47
Echoes From Everywhere ... 47
Hidden Answers ... 47
In Memoriam ... 48
Disciples of Christ and the New World ... 49
Triangle Program ... 49
Circle Program ... 49
Young People's Work in Latin America ... 50
Christian Endeavor Topics ... 50
Board of Education Notes ... 51
Speaking of Books ... 53
Wanderland-Wonderland ... 54
A Medium of Good Will ... 56
A Suggestion of Strategy ... 56
The Good That Men Do ... 57
Home Missions From the Inside ... 58
Missionary Illustrations of S. S. Lessons ... 59
What's the Baby Crying About? ... 59
Max C. DeWeese ... 60
Russell Morse Coming Home ... 61
WORLD CALL Banquet Wins Praise ... 61
Pronunciation of Foreign Words ... 62
Receipts ... 63
Missionary Register ... 63
Last Page ... 64

From a copy of *De Gamle Stier*, the organ of Disciples of Christ in Copenhagen, we gather that there is an active interest in our missionary work around the world, as evidenced by copious extracts from WORLD CALL regarding the China situation and an account of the visit of Robert M. Hopkins to Denmark. As the publication is in Danish, we are able to read the proper names only.

EVARISTE HEBERT

A dynamo of energy, a firebrand of zeal, a paragon of devotion to his people and to his Lord, this apostle to the French of southwestern Louisiana, one of their own number liberated from Romanism by the reading of the Bible, has accomplished a marvelous work in the twelve years of his ministry and is still in the prime of his strength.

WORLD CALL

Hazel Green Academy
Graduates, 1927

VOLUME IX SEPTEMBER, 1927 NUMBER 9

Ten Ways to Peace and Plenty

THE nations are caught in a vicious circle. This was tragically manifest in the naval conference of Great Britain, Japan and the United States at Geneva. The delegates did not dare to allow their actions to be controlled by confidence and good will, because the governments which they represented are required by the people of the three nations to maintain a selfish and distrustful attitude toward all foreign countries, including these. Each is dominated by fear of all the rest; and each frankly avows such selfish and materialistic aims as to justify all of the fear and distrust!

There is one conspicuous exception to this international impasse. Canada and the United States live side by side as peacefully and trustfully as any two provinces or states in either country. Why? Because each knows that the other is predominantly Christian. Through more than a century they have maintained the habit of reciprocal good faith and good will.

How can the United States and Canada arrive at the same confidence and respect from and toward other nations which obtain between these two North American neighbors? Simply by producing in each country enough more of Christian character to overcome the barriers of distance and race prejudice. This requires both foreign missions and home missions; and the home effort is doubly necessary since all foreign evangelism is shorn of half, if not nine-tenths of its effectiveness when the sending country's actions contradict the missionary's message.

Right now and here we Disciples of Christ have before us ten ways to help toward making the United States and the Dominion of Canada so thoroughly Christian that Japan and Germany, France and China, Mexico and Russia can dare to live unarmed in the same world with us. Out of such peace with honor will come an era of plenty with righteousness. These are ten ways of effective preparedness:

1. To reverse and expiate the three centuries of dishonor and abuse which have marked our treatment of the American Indians; to give them, as brothers, access to Christ and to education and independence.

2. To meet the neighbors who cross our borders from the south, aboriginal Americans with a strain of Spanish blood, in friendly fashion and give them an equal place both in our churches and in our industries.

3. To reach out a helping hand to the pilgrims and strangers who have crossed the Atlantic in recent years with hopes and dreams like those that inspired our fathers and grandfathers in an earlier day.

4. To address the 175,000 Orientals who have come here as workingmen, students or merchants in the same terms of courtesy which we expect their 500,000,000 countrymen to use toward our missionaries, merchants and tourists.

5. To offer the Canadian French of Louisiana the free and full gospel of Christ, which alone can liberate them from the handicaps that have held them down and back.

6. To assist the marvelous upward and onward march of the American Negro by providing Christian leaders and teachers of his own race.

7. To liberate by educational and evangelistic assistance the three million Anglo-Saxons marooned for two hundred years in the Appalachian mountains.

8. To follow our migrating brethren into the last frontiers of the continent with churches and all Christian ministries until they attain to self-support.

9. To recognize city frontiers as quickly and cultivate them as faithfully for Christ as we aspire to develop rural communities everywhere.

10. To redouble our zeal in evangelism, in established church as well as in missionary field and mission institution, in home and shop and countryside, in school and college and university, until Christ displaces Mammon.

Scotching the Deficit

IN SPITE of the increase of about $50,000 in the general fund and $21,945 in the special fund receipts of the United Christian Missionary Society for the year ending June 30, 1927, the time dishonored deficit in the general fund increased from $237,097 to $359,705 or $122,608, due to foreign exchange and increased cost everywhere.

The executive committee is determined that the deficit shall not mount higher. To this end it instructed the officers of the society to bring to the September meeting recommendations of readjustments in the budget to guarantee staying within the conservatively assured receipts, based on last year's actual figures, which will necessitate a cut in the year's budget of $115,000. Of course this will require serious curtailment of the work. The sailing of several missionaries has already been stopped, and the filling of vacancies in the home fields countermanded. It is for the brotherhood to say by increased contributions when the advance is to be resumed.

The Passing of Three Leaders

A BUSINESS man, a woman, and a minister with unusual records of devoted service in the cause of Christ have recently died. J. S. Flaglor, postmaster of St. John, New Brunswick, had served without pay as secretary of the missionary society of the maritime provinces of Canada for thirty-five years. Mrs. Ashley S. Johnson, who was also of Canadian birth, labored with her husband in Johnson Bible College at Kimberlin Heights, Tennessee, and succeeded him as the head of the institution. J. B. Briney had been one of the foremost preachers and writers among the Disciples of Christ for nearly half a century and one of the most conspicuous figures in our national conventions, not missing even the one at Memphis, though it was manifestly too great a tax on his strength to occupy a seat of honor on the platform for even a brief period.

International Convention Changed to Spring

FOR a number of years there has been a growing demand that the International Convention of Disciples of Christ should be held in the spring instead of the fall. In the Memphis convention last November the committee on time and place recommended and the convention voted to make the change. To avoid having two conventions within a few months it was decided at the same time that the next one should be held in the spring of 1928, the place and the exact time to be determined by the executive committee of the International Convention. As recently announced the date determined upon is April 18 to 24, 1928, and the place, Columbus, Ohio.

Among the considerations urged in favor of the change is the fact that in October church work is just getting well started after the summer vacation season. The year of the graded Sunday schools begins October 1. For ministers and other leaders to drop everything and turn aside for a week or more, including one or two Sundays, was felt to involve a serious and unnecessary loss.

The custom of having the convention in the middle of October was established when the missionary year ended September 30. The annual reports were thus brought to the meeting soon after the books closed. Now that the year has been made to end June 30 this reason no longer exists. Therefore it was readily agreed that a spring convention should be tried, without committal to a permanent change.

Faith and Order

AS THIS issue of WORLD CALL goes to press the World Conference on Faith and Order has assembled in Lausanne, Switzerland. The conference will continue for nearly three weeks, August 3 to 21, with five hundred delegates and numerous visitors and observers in attendance.

The seven fundamental subjects selected for discussion at the conference are: 1. "The Call to Unity"; 2. "The Church's Message to the World—the Gospel"; 3. "The Nature of the Church"; 4. "The Church's Common Confession of Faith"; 5. "The Church's Ministry"; 6. "The Sacraments"; 7. "The Unity of Christendom and the Relation Thereto of Existing Churches."

Massacring the Indians—1927

UNDER the above caption in a recent number of *The Churchman*, Irwin St. John Tucker arraigns the United States Indian Bureau and Charles H. Burke, commissioner of Indian affairs, for the maintenance of conditions which produce wholesale tuberculosis and trachoma among the American Indians. He claims that the death rate among the Indians in the whole country has increased forty-eight per cent in four years of Mr. Burke's administration, as indicated by the United States census figures. He quotes from the report of the Board of Indian Commissioners for 1923-24 that "Seven of the boarding schools attended exclusively by Navajo children disclosed the fact that nearly one-half the children were trachomatous." (Trachoma is an infectious disease which if neglected causes blindness. No immigrant afflicted with trachoma is allowed to enter the United States.) He mentions two instances where Indian funds to the amount of $100,000 in each case were taken for the construction of highway bridges for tourist travel where they would be of no possible benefit to the Indians themselves. Among the authorities quoted were the hearings on the Senate Resolution 341 and on the Appropriation Bill for 1926-27 in the Lower House.

Present Day Urge of Home Missions

By C. G. McCALLISTER

Minister of the Broadway Christian Church, Cleveland, Ohio; an international congregation fostered by the United Christian Missionary Society

C. G. McCallister

HOME Missions! What a drab, commonplace expression! Devoid of all romance! Yet to the one who will face facts and take Jesus seriously what a privilege and a challenge!

Go into a polyglot community of several thousand souls, take yourself in and out among the tawdry homes, see the stolid foreign-born parents living almost entirely in the ways of their native land, see the American-born children taught in our public schools, associating in various ways with American children, but having nothing in common with their European-centered parents; and your soul will be in travail. Tragedy stalks on every hand. Those who are employed in the large mills in the community will tell you America has no soul; all she wants is the life-blood of the workers. The parents have lost the old European control of the children and are in despair over them. The children, feeling this new freedom, abandon themselves to it until they end up in some situations that are sure to leave marks for years to come.

THE life of every immigrant in America is thrown into chaos by the sudden change to American ways and ideals. Home customs of long years' standing soon disappear. The new freedom and power which America gives unbalances them. Religious instruction in the home becomes feeble when compared to that of the poorest class in Europe. The children grow up more indifferent in matters of religion than their parents. And with all this comes America's most serious problem: with the mingling of these varied groups of beliefs religious indifference is imperceptibly disseminated from one end of the continent to the other. What the outcome will be no one can tell, perhaps with no remedy applied it may produce a religious vacuum.

Home missions has the high honor of giving to these unadjusted peoples the magnificent sympathy and resources of the Christian church. With the love of the Master constraining us we may go to these people to arouse and enrich the reverent spirit of worship, melting and making of one kind these diverse and polyglot peoples, together with our own native Americans, so that there is one common sympathy, understanding and idealism.

From the purely practical standpoint there is a real urge in home missions. Children of foreign-born parents are, upon reaching manhood and womanhood, entering every profession and activity of life. And why not? It requires only a short time of association with these people to disillusion the most dogmatic of the so-called Nordic superiority complex. In the public schools and in all phases of life immigrant children give excellent accounts of themselves. Like it or not, still the fact remains that those of the younger generation will be and now are intermarrying with the so-called pure American stock. What kind of ideals, political, social and religious will the contracting party from these immigrant homes bring? Home missions going in the name and spirit of Jesus Christ will make for such ideals as founded and have carried on this great nation. Neglect this vast and ever increasing group and serious times are ahead.

Our system of government is based upon the theory that every member of the state is to participate in its control. This being a fact we must make the immigrant a working part in our system of life and government. It is the privilege of home missions to make possible the assimilation of immigrants by bringing into harmony their attitudes and values with our own. Certain political, cultural and religious ideals form the basis of America's government. It is the right of the church to stand by the newcomer until he has gained the proper attitudes and values. If the church fails to do this the whole fabric of American life is sure to undergo a radical change in cultural, political and religious ideals.

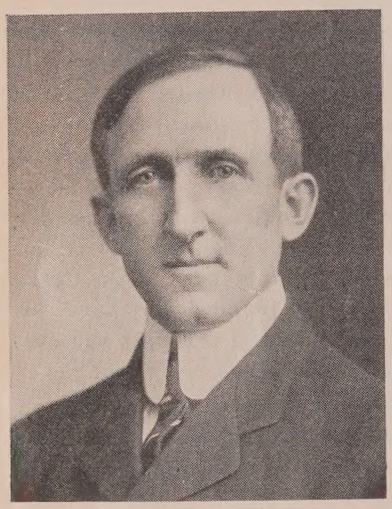
WE WHO are living today are beholding the creation of a new race of mankind. Into America's great melting-pot come Italians, Poles, Slovaks, Bulgarians, Greeks, Magyars, Russians, Mexicans, and many others. A new social order is being born in the hearts of men. The old order is doomed or dying all about us. The three great cleavages of national, racial and industrial strife in society are crying out for speedy solutions. An unprecedented world situation faces us of today. To some of us the signs of the time seem very, very good. We firmly believe that the old materialistic order of selfish privi-

lege and competitive force which breaks out in periodic war is fast approaching its end.

Home missions a colorless, unromantic thing? On the contrary it is life—life in its abundance. Somehow humanity seems a little dearer, and Jesus seems a little nearer as we go into this great immigrant group. With the love of the Master in his heart and Jesus' message upon his lips the worker in our home missions is privileged to have the loftiest experience of human life—that of becoming one with all mankind and thus with God. As we see the steady and irresistible fusion of these many races into America's new race, as we sorrow and have travail with this group as it slowly rises from its place of birth to assume its nobler right, the thrill of a lifetime comes, and we remember that we are not only a part of this newly forming race, but that under God we may have a share in shaping its destiny. Living with this new group, responding without stint to the call of service, we highly privileged home mission workers begin to have a small understanding of Jesus' enigmatical saying, "He that loseth his life for my sake shall find it," and are content.

Growing Work With New Americans

By GRANT K. LEWIS



Grant K. Lewis
Head of the department of home missions of the United Christian Missionary Society

THE United Christian Missionary Society inherited its growing work with the New Americans from the American Christian Missionary Society.

The Macedonian call to carry to these also the gospel was heard from four centers at about the same time and approximately in the following order: Western Pennsylvania, New York, Chicago and Cleveland. These were the years of 1910-14. The first efforts were sporadic and more or less futile. The method was to rent a hall, employ a foreign speaking preacher who did much street preaching, inviting his hearers within these bare walls to worship, to hear further this new and strange (to them) doctrine.

Chief of these earnest preachers were Basil Keusseff and John Johnson. The former, in Pittsburgh, Cleveland and Chicago, the latter in New York and Chicago, rendered heroic service, with much sacrifice and devotion, preaching the Word of Life to turbulent multitudes. During the war period, when racial and national hatreds were intensified, they were ofttimes assailed with stones, carrots and eggs in their street meetings.

M. S. Matejka also did much of this work, first in mining sections of Illinois, and then among industrials in Newark, New Jersey, and vicinity.

Experience finally taught the leaders in this service that some other approach must be made to these new Americans, if progress was to be made and lasting results assured. Folk whose natural instinct was reverence for God and whose training to worship was in grand cathedrals and costly temples, could not be induced to enter small, ill-kept, cheap, rented halls, to express the soul's delight in a Heavenly Father's care. Street preaching, for the most part only reached male adults and of these chiefly the baser sort. Plans must include the women and children. Trained American leaders and a building with adequate equipment must be provided and methods employed to reach an entire community.

At the Des Moines convention (1916), a special committee, after a year's careful study, reported its findings. This was adopted by the convention and became the charter for future work among immigrants. Among other things, it recommended:

1. An Educational Program. We recommend that all our colleges shall offer an adequate course which shall both challenge and equip capable young men and women for this peculiar service. Some of our educational institutions offer limited studies in this field, but no institution among us offers a complete course which would adequately furnish our workers.

2. We recommend that the American Christian Missionary Society set up a standard of preparation to be adopted by our colleges and that the society employ only those who have completed the course. In the meantime, applicants for this work should have at least one year in special study, a part of which should have been spent in practical work in some centers already working at the task.

3. We recommend that the illustration of efficient preparation now being employed by certain other religious bodies be adopted by the Disciples of Christ, viz., that one year shall be spent by these graduates in foreign residence in those countries among whose people they expect to work. We can only have an adequate leadership when we have a sympathetic understanding of the religious and political background of the immigrant. A study of the language, character, religion and custom must be had at first hand.

4. The commission further recommends that when and where such centers shall be opened, they may be a community enterprise rather than a racial attempt. It is both un-American and un-Christian to isolate small congregations of racial cus-

oms and inherited prejudices. The alien languages will unconsciously merge into the English language and the Christian deals of the parish will supplant antagonistic faiths that have been transplanted.

The American Christian Missionary Society began immediately to develop its work along the lines recommended. Young men and women consecrated, college trained, specially prepared, were sought as missionaries, to devote their lives to these fields. The youth in Christian colleges responded as for a crusade. Ray Manley turned aside from proposed foreign service and entered the coke towns of Western Pennsylvania to carry the gospel to the oppressed and spiritually starved multitudes. F. D. Butchart with a prophet's vision, led a church in Cleveland to stand its ground and adjust its work to serve these new Americans who moved in as the older Americans moved out to the suburbs. Then came Bertha Merrill from the State University of Illinois with a passion to help the children and mothers, for Christ's sake, who poured out her life first in Chicago and then in New York that these least ones might know the joy of companionship in Christ. Arthur Van Dervort for these seven years has been leading a great work with most meager equipment, at Disciples Community House, in East Side, New York.

Karl Borders organized and developed the Brotherhood House in Chicago, an enterprise so Christlike in its sympathies, toleration and service, as to impress philanthrophic minded Chicagoans with the enterprise of these Disciples of Christ.

Space forbids further special mention. It should be noted that, following this policy, adopted in 1916, the United Christian Missionary Society now has a corps of trained young men and women leading this work as follows:

Western Pennsylvania
Ray G. Manley, New Salem.
C. G. Aldrich, Clarksville.
Miss Ruth Boll, Brownsville.
Miss Bessie Beckett, Republic.
Miss Verla Ross, Mather.

Cleveland, Ohio, Broadway Christian Church
C. G. McCallister.
Miss Ione Manrose.
Frank Hopper.

Chicago, Illinois, Jackson Boulevard Church
Miss Aleene Oakley.

Eastern Pennsylvania
Miss Grace Waltz, Plymouth.

New Jersey
Miss Zella Jenkins, East Orange.

New York, Disciples Community House
A. W. Van Dervort, 147 2nd Avenue.
Miss Elizabeth Conley, 147 2nd Avenue.
Mrs. Katherine Moses, 147 2nd Avenue.

These leaders have come more and more to see the wisdom of centering the work in a local church. Wherever possible, the effort is to reach these New Americans with an American church. Organized classes, clubs, plays, games, hikes, camps, and various social and educational methods are used by a church in its own building, to reach the people of its community, regardless of race and nationality.

The dean of the large and fine group of leaders in this enterprise is Miss Bessie Pehotsky. The society will be glad to send her to any church having foreign speaking groups in its neighborhood, to give counsel and aid in undertaking this work. A few of our great churches have undertaken this service, notably Broadway and Franklin Circle, Cleveland; Englewood and Jackson Boulevard, Chicago; Plymouth, Pennsylvania; East Orange, New Jersey; and some others. A host of churches should "follow in their train."

Disciples Community House

For some years, ways and means have been sought to provide and equip a new building sorely needed for the work at Disciples Community House, 147 Second Avenue, New York. Here our staff, composed of Arthur W. Van Dervort, Mrs. Katherine Moses, Miss Elizabeth Conley, and others, has been required to work under great handicaps on account of poor equipment.

In 1925, the Golden Jubilee provided $100,000 for this purpose. But high prices for property and building are such that the funds provided are insufficient. We have assets of $150,000 with which to provide for a property that would cost $250,000.

The home department is trying to find its way through a maze of difficulties. To undertake to raise special funds from our churches now is inopportune and impossible.

It has been suggested that money with which to finance such a worthy Christian enterprise can be found in New York from other than Disciple sources. The executive committee has authorized the home department and the promotional division to make a diligent effort in this direction. If this fails, it seems likely the Community House will be closed by December 31.

In order to strengthen the appeal for local funds in New York the home department is authorized to carry out the following proposition:

That the United Christian Missionary Society will provide $100,000 from its Jubilee building fund and the proceeds of the present property at 147 Second Avenue, estimated at $50,000, making a total of $150,000 for a new property, provided the metropolitan committee will secure the same amount from other than Disciple sources.

This property title to be vested in the American Christian Missionary Society of New York City with guaranty of equity for investments of other parties.

The United Christian Missionary Society will provide a budget of $10,000 for the maintenance of this work annually for five years, provided the metropolitan committee will raise the same amount over a period of five years from local sources (chiefly non-Disciple).

This proposition is made with the understanding that a local board of administration will be created upon which the United Christian Missionary Society will have administrative control.

Let us hope and pray that the needed funds will be forthcoming.

Via Belvedere

By BESS ROBBINS WHITE

Editor of World Call on Tour

BELVEDERE means Beautiful View, and we've been on the Beautiful View way ever since we came gliding into the Bay of Naples in the early dawn of Sunday, June 14. Of course no one has adequately described Naples. It's a fairy city resting on a horseshoe curve, casting a dancing reflection into waters of heaven's own blue. The houses are white and yellow and pink and green and orange and, spreading over the hills, grow literally out of one another, with arching bridges spanning the narrow streets below. And such streets! They run in circles like kittens having fits. Nothing less than the inborn instinct of the speeding drivers ever gets us where we want to go.

Our first bird's-eye view of the city was from San Martino Hill where the old St. Elmo fortress and monastery are slowly crumbling into another treasured ruin. Smoking Vesuvius seemed scarcely a stone's throw away and, very dim in the distant Mediterranean mist, we could make out the Island of Capri, where we were to be enveloped the next day in the hypnotizing atmosphere of the Blue Grotto.

A day in Naples and we were off for Pompeii. Under a glaring sun we stalked about among the ruins—here poking into the mysteries of an ancient bath and there trying our skill at the broad jump over giant fallen columns. Pompeii is too big, too awesome, too full of stark tragedy, to be seen and appreciated in a few hours. It was no lack of reverence but of necessity that we had a merry time there, "laughing lest we should moan."

A dusty ride over glorious mountain trails brought us to the hill town of Amalfi. At the famous Cappuccini Hotel, high on the side of a mountain, looking as if it might tumble any moment into the mirror of blue below, we ate our lunch. The hotel was formerly a monastery, confiscated by the government in 1869 and turned to more materially productive ends. It was here that Longfellow wrote his charming verse on Amalfi, and it is here that lemons grow bigger than any place in the world. We had great sport picking them and in the village below found they served conveniently as tips. Would that tips grew on trees all along Via Belvedere!

Under the magic spell of beauty

Miss Pehotsky of the home department, U. C. M. S. (left) and Miss White of World Call at the famous Cappuccini Hotel, formerly a monastery, high on the mountain side, Amalfi, Italy

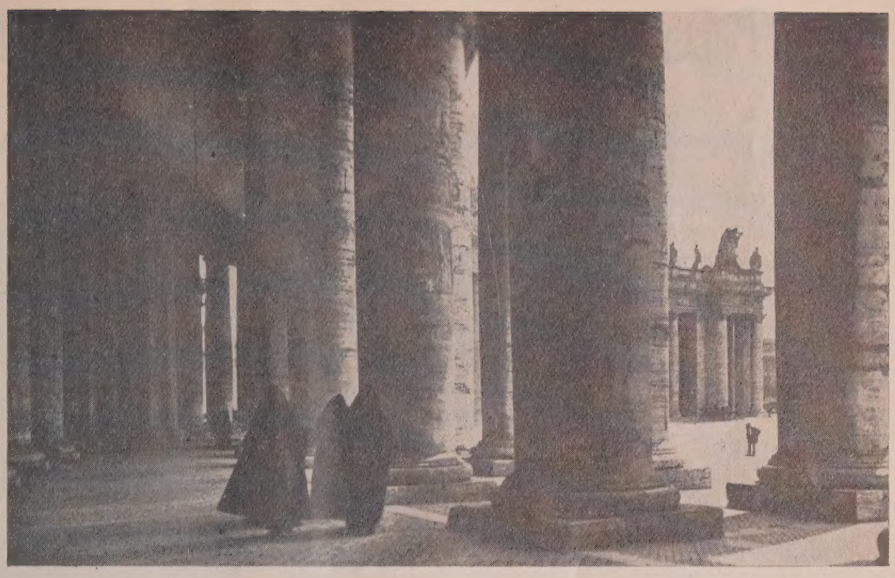
It was late afternoon when we started out for the drive to Sorrento—on the justly celebrated Amalfi Drive. There are still some spots on this earth we haven't seen yet, despite our lengthening years, but it is hard to conceive of any transcending the glories of that thirty-mile stretch. Skirting the sea practically all the way, we could glimpse tiny half-hidden inlets that must have sheltered many a pirate ship in days of yore. The overhanging cliffs seemed at times to leave scarcely room enough for the car to pass beneath and each turn in the ever winding road brought a fresh surprise and a startling view.

At Sorrento a picturesque Italian villa, knee-deep in romance, sheltered us for the night and the early morning found us aboard a bounding

The Appian Way along which St. Paul came to Rome. The same paving still serves. The trees are "stone" or "umbrella" pines. The ruins are those of tombs and aqueducts

aunch headed for Capri and he Blue Grotto. The Blue Grotto! A liquid, shimmering mass of sapphire—walls, ir, water, all a startling, vivid blue. We paddled around in its precious color n prosaic rowboats, extravagantly letting our hands glide through its jeweled water—and emerged, lying flat down in the boat as we had entered (for the entrance is less than three feet high) to climb aboard our launch and steam on our way.

Rome came next and it is here, looking out of our hotel window from which we can glimpse the dome of St. Peter's, that we are musing on Via Belvedere. We have as yet come only a short distance on a far-reaching journey, as we have in life, but the views we have had! God's handiwork has shouted his glory and man's interpretation has echoed it. We have seen the celebrated treasures of this ancient capital. For instance—the Vatican, St. Peter's, the Pantheon, the catacombs, the great Forum, the majestic columns, ad infinitum. And we have seen many things not listed in the tourist's guidebook, things that do not come under the head of Christian art, things that might seem out of place on Via Belvedere if it were not for our faith in the divinity of us all. The crying children, the lame beggars, the blind peddlers at the entrance to practically every gallery of art and beauty, here shocked us.



The colonnades of St. Peter's Cathedral, Rome

They are cringing on the streets whose very stones cry out with the beauty of past ages. Now we know that they are a part of Via Belvedere. In their misery, in their seeming apathy, a spark of beauty has been caught from the torch held so high by Raphael or Michelangelo—their brothers—a torch set burning by the Light of the World. On every window ledge a flower box blooms. One day we scratched beneath the dirt on the shafts of a dump cart until a crude painting emerged. Yes, Michelangelo and Raphael lived, and they also will live. They are along Via Belvedere strengthening our faith in the deathlessness of beauty; in the ultimate triumph of His purpose to bring deathless life to all peoples. Because He lived, we also shall live!

And so we go along Via Belvedere.

In the Midst of Revolution

Vienna, Austria, July 20th

A real war we've been in! The trains are running today for the first time since Friday, the 10th, and we are going to try to make a dash for the Czechoslovakia frontier.

The revolution broke out Friday morning following the freeing of two men who had killed a workingman and his child. It was undoubtedly incited by the Communists who had been waiting for an excuse to start trouble and used this incident to stir the people up with the cry that justice was not being given. Bessie and I were in a little shop right in back of the Rathaus when the mob broke lose. The iron shutters were instantly clanged down, the lights put out and there we stayed for two hours while bullets and rocks hit the building and banged against the iron shutters. It was terrible! Not a soul in the shop could speak English and we had no idea what it was all about. All we could hear were the guns and the howling of the mob.

Finally, we smelled smoke and were then determined to get out. They found a high ladder and up we climbed to a back window—more like a transom—against the ceiling, out and down another ladder to a court below and then wound our way around till we came to the street. We found the street we were on barricaded, the Palace of Justice burning, which was on one side of us, and the headquarters of the Social-Democratic Party (the party in power) burning on the other side. Of course, all traffic had stopped and there were no street cars, so we started walking towards the hotel. When we were almost there, we got caught in another mob which started running and yelling and we ran right along with it, not knowing what else to do, and finally got to the hotel. We stayed in for two full days, watching the battle from our shuttered windows. Sunday they let us go out on the balcony and we saw many, many sights. We were directly across the street from the City Hospital and for days they brought in the wounded. They say there were 200 killed Friday and about 3,000 wounded, but that is only a report.

It has all been a revealing experience to us. I've never gone through anything like it before. The Austrian people are in a sorry plight with their country torn asunder. They probably lost more territory during the war than any other nation and they have nothing to fall back on—no natural resources left.

Later—

We find we can leave for Prague this afternoon. It's high time. We intended leaving last Saturday and we've spent nine days here which will have to come off the London end of our trip, as we don't want to cut Poland short.

BESS WHITE.

Mexicans in the United States

By E. T. CORNELIUS

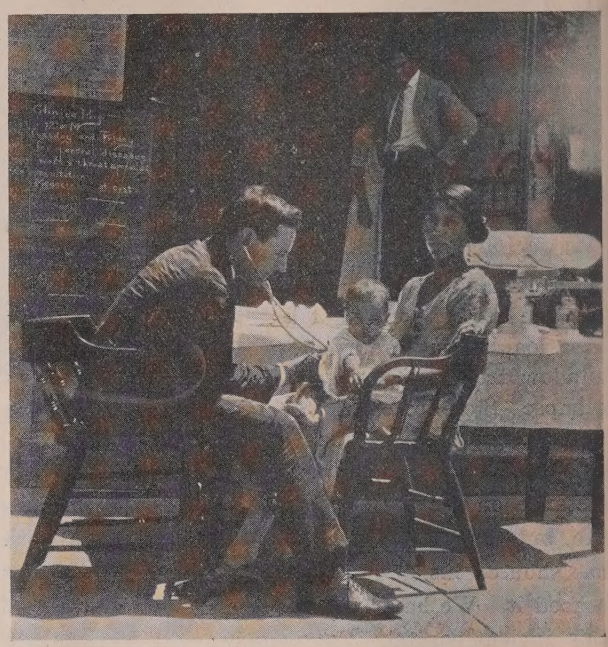
Formerly Missionary in Mexico, now superintendent of the Mexican Christian Institute, San Antonio, Texas

"BEHOLD I set before you an open door" might be the stirring word of our Lord, as he counsels with us regarding this great Mexican opportunity. After the beginning of the Revolution in Mexico in 1910, the Mexican immigration problem grew amazingly. There were already many Mexicans in the Southwest, but their number has been multiplied greatly during the last fifteen or more years. The Spanish speaking population in the United States has been estimated at more than two millions, although it must be much less than that.

When our people were stirred deeply by the earnest prayers of our leaders a few years ago, that God might open the doors of the nations so that Jesus might enter them all, few realized that God would so generously answer our prayers. Here in the United States are hundreds of thousands of our neighbors, driven here by revolution and economic and social conditions in their own land.

The first opportunity that faces us in this work among the Mexican people is that the people are here in immense numbers. It was my privilege to spend a number of years in one of the larger cities of Mexico, yet there are more Mexicans here in San Antonio than in that splendid city. One who is not familiar with this part of the United States would be increasingly amazed to find here large and very populous Mexican colonies in many parts of the city. This is not alone true of San Antonio, but is true in varying degrees in many cities and villages throughout the West and Southwest. The stream of Mexican population has reached into many of the states of the north, in the sugar beet sections, in the steel mill regions, in the railroad shops and track service. There are many in the packing house sections of such cities as Kansas City and Chicago. In fact wherever one goes these days the Mexican immigrant is apt to be found.

The second opportunity is that of their need—physical, economic and religious. There are few families where disease has not laid its ravaging hand upon some member. Babies literally starve to death. Just a few days ago a mother brought her two tiny babies of three months to the baby-feeding station conducted in our Institute, such pitiful little mites. The doctor said they were both starving to death, because of malnutrition. This is but a single example of the hundreds of cases that pass through our clinics during the course of a single year. The general economic level seems to be higher than it was ten years ago, but still there are only rare cases where there is the slightest margin between the family and dire want.



Safeguarding health of Mexican babies
Dr. Crossley at work in the free clinic at San Antonio, Texas

The Roman Catholic faith has been the dominant factor in the life of the Mexican people from the sixteenth century. Only in recent years has there been serious breaking away from the old paths. It is taken for granted in Mexico that every family that comes into the United States loses much of its loyalty to the church. For some years the clergy has striven to curb immigration to the United States upon that supposition. The recent movements in Mexico have not failed to have their reaction here. Perhaps even yet the majority remain loyal to the church, but they are no longer afraid of contacts and relations with other peoples. In our welfare work, the predominant majority is among these Roman Catholics.

Our work in San Antonio is right well equipped, for everything except the training of workers for future years. We need badly at the first possible moment a well directed training department for such training for both men and women.

We also need sufficient capable workers and money to cover a wide field of large opportunity here in our own area. We need a good physician and a good nurse to give all their time to the care of the needy suffering. The expenses of this department should not greatly exceed the receipts. Sufficient personnel should be secured that the superintendent might give his whole time to proper administration of the enlarging work.

"The field is white—pray."

Sample Home Missions Churches

Ridgewood Christian Church, Brooklyn, New York
Timothy Tinsley, Minister

MAY 22 the new auditorium of the Ridgewood Christian Church, Brooklyn, New York, was dedicated. Jesse M. Bader was the speaker, assisted by Finis S. Idleman of Central Church, New York, C. H. Bloom of Flatbush Christian Church, Brooklyn, and the local pastor, Timothy Tinsley. After the stirring address $5540 was pledged and later pledges going over the six thousand mark, also a check for $1000 from the Brooklyn Kiwanis Club of which the pastor is a member. This brings the total cash and pledges raised since last October to over $14,000. Added to the $20,000 gift received from the United Christian Missionary Society and the New York and New Jersey societies, this will not only pay for the completion of the auditorium but also meet the first annual payment toward the $42,000 mortgage on the educational building erected in 1920. The completed church represents $120,000 investment.

The church has been greatly stimulated by the completion of its new building and is growing rapidly. There were seven additions at the dedication service and over 60 waiting for baptism. Baptismal services were held both morning and night and every Sunday following through the month of June. We are confident that if this growth continues it will be only a few years until the church is self-supporting.

Ridgewood is a challenging field. It is often spoken of as "The Bedroom of New York." It is the home of a great multitude of the shop people, store and office clerks and stenographers, living in apartments built solid from corner to corner and housing from six to a hundred families each. The community is heterogeneous in character with a predominating German element. However there are first and second generations to be found of nearly every European nation. An interesting Pentecostal service held June 3 had as a part of the program the reading of John 3:16 in as many languages as could be found in the congregation. There were eleven languages used.

The church is built on the community center plan, with a large gymnasium. There are club rooms and social parlors that are in use every day. There are four large departmental Sunday school rooms. The new auditorium is reserved and used only for worship, other rooms serving other church purposes.

The program of the church is of a fourfold nature, namely: worship, religious education, missionary education and week-day activities in character-building.

With the new auditorium an inspiring, well ordered worship program is offered to the community. The auditorium is built after the Wickes plan; with the communion table and baptistry the central features and all human and mechanical elements taking a subordinate place. It is very gratifying to see the enthusiastic response of the community to this dignified, reverent worship program.

Our Sunday school meets departmentally and is presided over by a capable superintendent and departmental superintendents. The teaching staff is one of the best in Ridgewood. At a union teacher training class held last winter with fourteen neighboring Sunday schools represented, our teachers took over 30 per cent of the credits given. We use the graded lesson series and are trying to present religion to the life of the pupil in a sympathetic and vital way.

Parallel to the religious educational work we have a complete organization for missionary education with the "Light Bearers," mission band, Triangle club, circle, and woman's missionary society.

Our week-day activities are of a varied nature. There are Cub Scouts, Boy Scouts, Young Men's Athletic Club, Men's Club for older men, Girl Scouts, Ladies' Gym Class, and Ladies Aid Society.

Central Christian Church, Pocatello, Idaho
Charles G. Stout, Minister

POCATELLO, IDAHO, is one of the strongholds of Mormonism. The Mormons have a good church building in every ward of the city. With their system of organization, method of financing their work and their plan of keeping the children and young people intact by means of recreation or dancing halls, and their persistent propaganda, they have held and continue to hold a dominant influence among the people. Their strength numerically is supposed to far excel the strength of all other religious bodies combined. The Christian Church in this city has been one of the smallest and poorest and weakest of the congregations attempting work here. We have

Bible school, Ridgewood Heights Christian Church, Brooklyn, New York. The pastor, Timothy Tinsley, stands at the rear left side

a small, unsightly and flimsy old building, poorly located and only partly paid for. Ministers have come and gone for years, and of course much of the time no minister at all here. So far we have not been able to get a real hearing or create much attention, but by the encouragement now given by the United Christian Missionary Society we are looking to a bigger future and a growing work. We have decided upon and made the initial payment for a splendid location with ample room for a good church home. We are creating much favorable attention by the use to which we are putting our lots. By volunteer labor led by the pastor and the Y. P. S. C. E. we have equipped a splendid tennis court and croquet ground and are developing a recreational center for our young people and their friends. With the large signboard announcing the place and purpose of all this, we expect to grow a group and create a consciousness which will finally allow us a hearing and lead to a larger and better future. In a territory over one hundred miles wide the only church of our people. The church is very proud of their aggressive minister and the new church building. My prediction is that it will very soon be one of our strong churches of the south.

I. E. ADAMS.

The young people are in evidence in this picture of the Watertown, South Dakota congregation

Bryan Memorial Christian Church, Vicksburg, Mississippi

Roscoe S. Thompson, Minister

I AM in a good meeting with Roscoe S. Thompson and the church at Vicksburg, Mississippi. To date thirty-one have come forward, most of them by confession. Attendance and interest have been good from the beginning.

Mr. Thompson is one of our young preachers, my Timothy in the faith. When he came here one and a half years ago the membership was discouraged, the building small, and the Bible school numbered about sixty-five.

This congregation has a new church building, being used now for the first time. The Bible school attendance last Sunday was 216. The church membership is now 286, an increase of 150 since the coming of Mr. Thompson. The church property is estimated to be worth $35,000.

The historic city of Vicksburg has a population of 25,000.

First Christian Church, Watertown, South Dakota

E. J. Nickerson, Minister

OUR church is well located in the business district of a growing city of ten thousand inhabitants. There is ample room in the building for present purposes and, should the necessity arise, additional space may be secured by using the rear of the building which is now converted into a six-room apartment for the minister and his family.

The work is showing an increase in numbers and spirituality. There are now 150 members, with over sixty added in a year. Special stress is being placed on the training of the young people for intelligent leadership in the future. They are responsive and enthusiastic and real leaders will result. Many of them are working in the various departments of the Sunday school. They have a very active Endeavor Society and make up the bulk of the choir.

The Sunday school, with the minister as superintendent, is making a gradual growth also. New workers are being placed

The substantial new building of the Bryan Memorial Church, Vicksburg, Mississipp

Left to right: Alber Smith and Eldon Watterworth, ministerial college students; Dougald and Duncan McColl, graduates of Eureka College, all products of the church at Windsor, Ontario

in responsible positions as soon as they are prepared for them. The women of the church have two aid societies from which is formed a General Aid which meets every three months. They do much toward financing the church and promoting social life among the church members. Neither do we have a church without active men. They are awakening to their responsibility and doing the work that is their share.

MRS. LEE ROY SPOONER.

Church of Christ, Windsor, Ontario

M. Watterworth, Minister

THE Windsor Church of Christ was started ten years ago. The initial move was made by J. F. Smith and R. J. Jewell who placed the proposal to start a Windsor mission before the Detroit board. A favorable decision was reached and Lloyd Miller, then minister of Woodward Avenue Church, Detroit, was sent as the evangelist to begin the work in a downtown hall. Mr. Miller helped the mission to a good start. E. A. Osborne, F. W. Norton, R. A. Horn and M. Watterworth have in turn followed Mr. Miller in the ministry. The church has enjoyed a steady growth and the membership now stands at about two hundred—mostly young people. The Detroit board, the Ontario cooperation and the United Christian Missionary Society are behind the project and a strong effort is being put forth to bring it to self-support. Windsor has planned and is now almost ready to begin the erection of a new building on a beautiful corner ideally located. A. F. Wickes of St. Louis is assisting a local firm of architects in getting out our plans.

Two of our young men, Duncan and Dougald McColl, graduated from Eureka College this year and are entering the ministry of Canadian churches. We have two more in college preparing for the ministry. There is a splendid Bible school organization under the presidency of W. E. Toney. We have a growing missionary program, and a live young people's work.

Our opportunity is unlimited.

Our "border cities" are developing very rapidly. The population now approaches one hundred thousand. We have large groups of many nationalities. A large portion of the rising generation of these foreign nationalities is being educated together with our own Canadian young people in our splendid grade and high schools.

Many of these children of foreign parents stand at the top in their class records. Many of them are tasting the sweetness of a new found liberty and a broadening type of civilization and are becoming enthusiastic new Canadians. Here is our great opportunity to present the simple gospel message.

ound for this splendid congregation assembled to hear I. E. Adams, the evangelist

First Christian Church, Cheyenne, Wyoming
Charles E. Hannan, Minister

THE United Christian Missionary Society sent Mrs. Hannan and me to Cheyenne, October 1, 1925, as the advance agents to get things started where there was absolutely nothing. We spent two weeks getting ready for Charles G. Stout to begin his meeting. Jesse M. Bader, who was the United Christian Missionary Society to us, was present to organize the congregation January 3, 1926. In February and March of 1926 we entered a union revival with five other churches of Cheyenne. Following this we arranged for the buying of our church site, with three distinct money-raising campaigns. In the spring of 1927, pre-Easter, we conducted our youth revival, with our young people doing the whole thing, except extending the invitation.

The building July 19. The large arch opening is the prophecy of the auditorium that is to be. This is the Bible school unit, with the capitol building in the distance

Our initial meeting with Mr. Stout gave us 69 members to work with. We organized with 101 charter members. The union revival gave us 78 members. The youth revival gave us 25 and there have been 77 added at the regular services on more than half the Sundays. This gave us a total of 249 members up to June 30, 1927. Of these, 43 have moved away, leaving a resident membership of 206 when the church was eighteen months old.

There were 12 in our Bible school the first Sunday, the second Sunday, 26. Following organization, the first six months' average was 123. In April, 1927, our school averaged 202, with a high mark of 232.

Laying the corner stone, First Christian Church, Cheyenne, Wyoming

Offerings first three months: Church, $256.81; Bible school, $60.86; total, $317.67. Through eighteen months of organized life: Church, to local work and missions, $3,758.88; lot and building, $5,039.42; Christian Endeavor Society and Circle, $110.46; Woman's Missionary Society, $213.84; Bible school, $867.91; total for twenty-one months, $10,308.18. This is CASH paid.

We broke ground for our $33,000 building April 3, laid the corner stone May 15, and will dedicate October 2. The brotherhood, through the Board of Church Extension under the direction of the United Society, is making us a direct gift of $15,000 and a loan of $15,000. The gift is made possible through the Christian will of Belva Herron, in honor of her mother Rose Herron.

We have no rich people in our congregation. A few operate businesses of their own, but most are men and women on weekly or monthly salary. We stress tithing, and this has helped wonderfully. Fifteen per cent of offerings go to missions.

Church of Christ, Madison, Wisconsin
J. Warren Leonard, Minister

WITH a congregation of 100, the Madison Church of Christ, of which J. Warren Leonard is the pastor, is confronted with the serious problem of obtaining a permanent structure in which to hold its services. At the present time the regular services are being held in the chapel room of the city Y. W. C. A. building, but this location will probably have to be given up October 1.

(*Continued on page* 37.)

"Student Class," Madison, Wisconsin, Christian Church. Eighteen states are represented in the picture

Girls of the Japanese Christian Institute, Los Angeles

At the left end of the line is Miss Hazel Harker, their friend and guide in the fourfold development of Christian character

PICTORIAL SECTION

HOME MISSIONS

UNITED CHRISTIAN MISSIONARY SOCIETY

Just as in the Lotus Land of their Fathers

Some of the 76 children in the Japanese kindergarten maintained by the United Christian Missionary Society in Los Angeles

Yakima Indian Mission Family (6 absent) Mother's Day, 1927

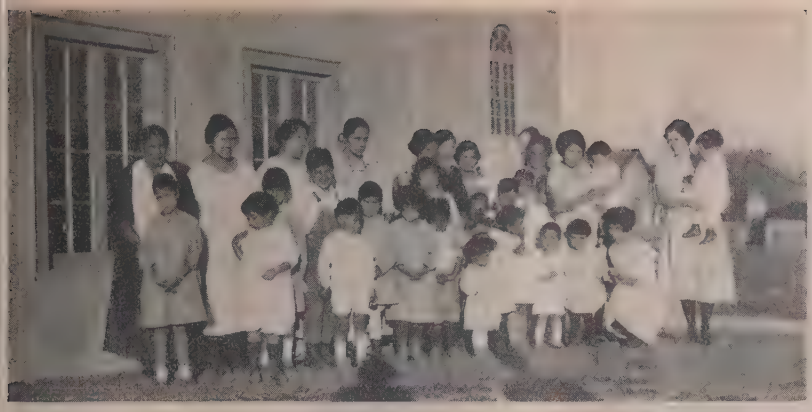
The plan of the Indian Mission is to provide a Christian home for boys and girls while they attend the public schools. These children come from remote places where there are no such advantages of church and school. The success of the work has proved embarrassing. Over a hundred fine boys and girls applied for admission last year after the homes were filled to their capacity. There is every indication that the pressure will be even greater this year. The parents are eager to have their children secure thorough Christian culture as well as training in mind and hand. There were fifteen baptisms the day the photograph above was made, and forty-three in the year.

As in France and Quebec the French of southwestern Louisiana, among whom the United Christian Missionary Society is developing a number of churches under the general leadership of Evariste Hebert, were Roman Catholics. Here as elsewhere the Roman system has failed to meet the needs of the people and they are eagerly seeking the open Bible and the living Christ.

An Evangeline of Today

Happily united with her Gabriel in the Christian Mission of French Louisiana

Below, Farm and Dormitories of the Yakima Indian Christian Mission of the United Christian Missionary Society at White Swan, Washington



Mothers and Babies

Day nursery of the Mexican Christian Institute, San Antonio, Texas. (At the left)

Mexican Church

San Antonio, Texas, provided by the Golden Jubilee. (At the right)

Typical Congregation

French in Louisiana, notable for the large number of healthy children, a blessing or a menace of the future, according to the faithfulness or failure of the church today. (At the left)

New Main Building of Livingston Academy, Tennessee

This long awaited and sorely needed building was provided principally by the Tennessee contributions to the Golden Jubilee

Grammar school of Livingston Academy

This takes the place of an old wooden building that was more like a tobacco barn than a schoolhouse

The improved equipment has enabled the school to render far better service to the splendid boys and girls of Eastern Tennessee and nearby regions. There were 395 students in the elementary school last year and 133 in the high school, with 34 and 26 graduates respectively.

Teachers of Livingston Academy, Tennessee

Eight teach in the high school and nine in the academy

Planting the Class Tree (1927) Hazel Green Academy

This historic institution in Eastern Kentucky enrolled 116 students in the grades last year and 55 in the high school. There were 11 who finished the eighth grade and 8 who completed the high school course. All had daily lessons in the Bible and 21 united with the church in one week of evangelistic services.

Hazel Green Boys' Handicraft

Boys' Dormitory of Hazel Green Academy

Indulging the Fishing Instinct

Community House boys practice the sport of presidents and learn the ways of life in water and woods

Eighty children from the Disciples' Community House in New York spent three weeks at Camp Burton, "where friendship flourishes and character counts." Fourteen of these won honors in nature study and were awarded the museum "M" by park officials. Camp life, with its regular hours of wholesome fun and helpful influence and study, works wonders with these boys and girls of the city streets.

On June 5 there was a reunion of Disciples' Community House young people. Among those present were more than half the fifty children who stood on the steps with well remembered Bertha Merrill for a daily vacation Bible school picture in 1919. Three are now in college. One is married. All look on the D. C. H. as a second home. In a recent gathering of forty boys the average term of enrollment in the House was nearly six years.

The Daily Swim of Community House Boys in Camp

It is not merely a frolic, but includes thorough instruction in swimming, diving and life-saving

Starting on a Long Hike in Western Pennsylvania

Around the coal mines and coke ovens the smoke kills grass and trees and blackens buildings and fences, but a few miles away are the cool, clean, verdant mountains

Camp Scene, Western Pennsylvania

In striking contrast with the bleak barrenness of the coke towns where the people live

Boy Scouts of New York in Camp

The great annual event of the Disciples' Community House is the summer outing in the Interstate Park on the Hudson River

Including the Water Boy

Builders of the Missouri Golden Jubilee Building of Southern Christian Institute, Edwards, Mississippi, giving a fine demonstration of skilled Negro labor in preparing material as well as in erecting the building

Missouri Golden Jubilee Building

It contains an auditorium and fifteen classrooms, one of which is fitted for a chemical laboratory, one for biology, another for domestic science and another for sewing

An Advanced Bible Class, Southern Christian Institute

The total enrollment in the school was 249, of whom one finished the junior college course, fourteen the high school and fifteen the junior high

Under the able leadership of J. N. Ervin and twenty-two teachers, Jarvis Christian Institute at Hawkins, Texas, on the main line of the Texas and Pacific Railroad and an improved highway, between Dallas and Shreveport, is rendering superb service not only to the cause of Christ and for the advancement of the Negro people in Texas, Arkansas and Louisiana, but also through them to the white people of the Southwest. Each year brings new tokens of appreciation from leaders in the agricultural, commercial, educational and religious life of this region. The class of 1927 expressed its gratitude for the advantages enjoyed in the school by raising money and building a concrete walk through the campus. This is typical of the school spirit.

On Friendly Terms with Life

Representatives of the third generation at Jarvis

Three of the 203

Students in Jarvis Christian Institute

Mrs. McMaster (left), Secretary Texas Woman's Missionary Society, Mrs. Ida V. Jarvis, founder Jarvis Christian Institute

Jarvis Christian Institute is surrounded by a large farm that is being developed and improved, both as a medium of training and self-help for the students and as a partial means of support for the Institute. The fine Elberta peach orchard of sixteen hundred trees is now bearing and promises to be an important factor in the future.

The new Golden Jubilee Building, the girls' dormitory, in the background of the center picture, is to be dedicated September 12.

Our Brethren in Europe

By ROBERT M. HOPKINS

After visiting their churches this summer

O. C. Mikkelsen of Denmark (left), Edward Nielsen of Norway

OUR brotherhood of Disciples of Christ has few churches in Europe. We love to think of ourselves as a world brotherhood with a world mission and a world plea. However, we seem to have made more progress upon every other continent of the world than we have in Europe in planting churches.

Our greatest progress of course has been made in North America. We are rated as the fifth largest Protestant body in the United States. We have also worthy representation in Canada, and have churches both in north and central Mexico.

South America is generally reckoned as the neglected continent by Protestant bodies. But we have churches and schools in Paraguay and in Argentina, and participate in several interdenominational enterprises, thanks to the foresight of our consecrated missionary women.

In Australia our people have made great progress. Our growth there has been the most rapid and extensive to be found anywhere in all the world, except the United States. The city where we have the largest number of congregations is not to be found in America, but is in Australia, the city of Melbourne, where we have some seventy growing congregations.

Our people are to be found among the teeming millions of the ancient and greatly crowded continent of Asia. In China and Japan and India and Tibet and the Philippines we are a Christian force known and respected, with our testimony bearing witness to Christ and a united church.

The dark continent of Africa has also been entered by our people. On the Congo, in the very heart of the continent, and in South Africa we have growing churches and strong leaders. In proportion to their numbers we are perhaps growing more rapidly in Africa than on any other continent today.

In the British Isles we have four hundred congregations in which are some of the choicest souls in the world. In England, and Scotland, and Ireland, and Wales we have good churches with earnest contenders for the faith. Our college in Birmingham is growing in effectiveness. *The Christian Advocate* is published every Friday at Birmingham and is a most readable journal. Our people in Great Britain differ in some respects from our people in the United States, but in the fundamentals we are in agreement. Indeed our people in these many lands are often influenced by national outlook and native customs. And yet everywhere we are learning the toleration for which our fathers plead in the early days of the Restoration movement. We can differ nationally in many respects and thus meet national needs, but we are growing into a world unity that augurs well for a brotherhood whose historic position on Christian union has been so well taken.

Our smallest representation is in Europe. This may at first seem strange when we think of our common heritage. Europe gave rise to the great reformations of modern times. Europe is the meeting place of great religious conferences today. The Conference on Faith and Order is meeting this summer at Lausanne, Switzerland, to attempt to answer the question, "Can the

The Lord's table is spread every Sunday in Sofievej Church, Copenhagen

Churches Unite?'' Our people will be represented at Lausanne, but they will have no affiliated companions from Europe.

It was my good fortune this summer to visit the only churches we have in Europe. These are located in Scandinavia; two churches and a mission in Denmark and some ten or twelve churches in Norway. Among the twenty-eight nations of Europe with one hundred and sixty different faiths represented, these are the only churches to be found which are part and parcel of our great brotherhood.

They owe their origin to the faith of a strong man, Dr. A. Holck, a Dane, who more than fifty years ago came to Johns Hopkins Medical College in Baltimore, to prepare himself for his chosen profession and who heard while in America the plea of our people. He went home to plant the first church, now known as the Sofievej church, in Copenhagen. Through the Foreign Christian Missionary Society, and particularly with the encouragement of A. McLean and F. M. Rains, who visited Dr. Holck in these early years, the cause was aided by the brethren of America. When Dr. Holck became a wealthy man he placed in the hands of the Foreign Society much of his property, so that today it owns the lot and the building of the Sofievej congregation and has trust funds as well, the income from which goes to help support the preacher and also to aid the poor of this church.

Lyden Engh

Evangelist of our Norway churches. Note the resemblance to Lindbergh, of kindred blood and faith

J. A. Johannesson is now pastor of the Sofievej church. He is a native of Sweden and was educated in Germany. He has not known a great deal about our people, but has served this congregation faithfully. It was my pleasure to speak through an interpreter to the church on a Sunday morning and to break bread with them at the Lord's table which is regularly spread on the first day of every week. I also visited in the home of Mr. Johannesson and had a delightful meal with him and his family. None of them speak English except a son, but through the son we were able to converse about many things dear to our hearts.

In the eighties, Dr. Holck encouraged a young Dane, O. C. Mikkelsen, to come to Lexington, Kentucky, and attend the College of the Bible. There he was a classmate of Marion Stevenson and other well known leaders in America. The teaching of such men as McGarvey, Graham and Grubbs enabled this young man to go back to his native land and make a most vital contribution to the Danish brethren. Soon after his return, Mr. Mikkelsen organized the Boroea congregation in Copenhagen, and for this church he still ministers. It was my good fortune to spend the evening hours with the Boroea church, our service lasting from five o'clock until after ten. The evenings in Norway are long and bright in the summer time.

These two churches are still the only ones we have. Last year, Edward Nielsen, an evangelist from Norway, came down to Copenhagen at the invitation of Mr. Mikkelsen and held a fine meeting with the Boroea church, baptizing ten people. With some help from Boroea, Mr. Nielsen also planted a mission in Budinga, a suburb of Copenhagen, which gives promise with a little help of growing into a third congregation in the near future.

Mr. Mikkelsen, Mr. Nielsen and I made the trip together from Denmark to Norway. Our first stop was at Frederickshald. Here we found one of the strongest churches in Norway. The church has three mission buildings in surrounding territory. We have ten or twelve churches in Norway, half of which own property. All have Sunday schools and some have outlying mission points. There are about 600 members in all, with 375 children enrolled in the Sunday schools. Adults do not attend Sunday school in Norway, except as teachers and leaders, thus following the British custom rather than the American. The Norwegian churches had over sixty baptisms last year, and are very evangelistic in spirit. Their leaders are young and seem to be quite aggressive. The churches raise some $10,000 annually for all purposes. They are united in a national organization for cooperation and publish a very creditable paper, *De Gamle Stier* (*The Old Path*).

At Frederickshald, the Committee for Cooperation of the Churches met me for a lengthy conference. All members were present except the president who was very seriously ill at the time of my visit. Of course we needed an interpreter to enable us to converse, and this made our conference doubly slow. The daughter of the president, Miss Constance Ryntesen, had just returned from Chicago to be with her sick father, and her residence of several years in that city enabled her, with the help of Mr. Mikkelsen, to serve as our interpreter.

The brethren in Norway are seeking to open a new

(*Continued on page* 31.)

GONZAGA UNIVERSITY

The Church Sends Her Own to College

By GENEVIEVE BROWN

NEWELL DWIGHT HILLIS has said, "The Middle Ages crowned the soldier, but this generation weaves its chaplets for the scholar." Some might feel that this statement should be modified in the light of the apparent militaristic tendencies of the hour. Nevertheless, this *is* the day of the student. As in those early centuries of intellectual obscurity the sword was the emblem of power, so today the trained mind controls the destinies of nations. Never has knowledge been so persistently sought or the need of wisdom so keenly recognized as now.

To the church, this emphasis is fraught with significance. Historically the foremost champion of culture and learning, she now has a tremendous responsibility in the field of modern education. Needless to say, she must maintain her own institutions of higher learning on a par, academically and otherwise, with the best colleges and universities of the day. The Christian college has sent out in the past, and must continue to send out, young men and women not only of splendid intellectual endowments, but also of sound, robust morality, to become the backbone of the leadership of the world. The church, to preserve her own life, as well as to make the contribution demanded of her by the civilization of the future, must exalt her colleges and universities. She has not yet taken seriously enough this salient opportunity that is hers.

Far short as the church has come, however, of discharging her obligation in this direction, too often has she failed utterly to recognize another side of her educational responsibility. When a gardener has made ready his choicest piece of soil, has raked and fertilized and irrigated it to his highest taste, he turns his attention to the preparation of his seed. How many of our churches, even of those that have been awakened to a conscientious vision of their duty to their church college, have given a thought to the development of the seed to be sown therein? Is this the responsibility of the church? Or shall she let chance, the unguided fancy of youth or of parents, or the factor of economic necessity determine the quality of young people who shall have the privilege of a Christian higher education and the opportunity to serve the church and society with the fulness of their powers?

Shall not the church, with something of the keen, discriminating eye of the skillful gardener, assume an obligation in "sending her own to college"? Shall not this be a part of the duty of the local church board of education—to choose out from the youth of the church those who by ability and personality are best fitted to become leaders, and encourage the continuance of their education beyond the high school? Industries and commercial corporations have long ago seen the wisdom of such selection and are annually furnishing training to hundreds of young people who are later to fill positions of trust with these organizations. To study the youth of the church, to help them in determining to what work they will give their lives, and then to encourage and aid them in securing the best possible training for that work—what finer service could a church render than this! Such a program would indubitably mean material of a finer caliber for the ministry and the so-called "Christian" professions, but it would not stop with these. Many a young man or woman who would be a miserable failure in the ministry or on the mission field would make an immeasurable contribution to the building of the Kingdom of God as a Christian physician or a Christian teacher. The wise church will give the same interest and encouragement to the one as to the other, believing with Henry Churchill King that, "For the Christian, every calling is a ministry." It is the attitude and purpose of the worker, not his work, that gives him a place in God's plan.

The local church can also well give attention to assisting her youth in the proper choice of a college or university. Let the pastor or members of the educational board study with the young people the principles that should govern the choice of their Alma Mater. Show them the advantages of the Christian college for a general cultural education, for the specific professional training which it offers, and for pre-professional training in other lines in which they may be interested. Acquaint them with their own church colleges and make contact with the authorities of these schools easy for them. If they need to help themselves financially, assist them in finding a school where opportunities for self-help are offered. Even

(*Continued on page* 34.)

GO-TO-COLLEGE SUNDAY

The Second Sunday in September

Every church and church school should fittingly observe this day, when college attendance is recognized and encouraged, and when offerings are made to the Student Aid Loan Fund to assist worthy students to secure a college education.

Is your church preparing to join in this fellowship?

An Old Kentucky Home In Japan

By MRS. FRED E. HAGIN

Mrs. Hagin is wife of the pastor of Figueroa Boulevard Church, Los Angeles, California, and with Mr. Hagin spent twenty-one years in Japan

Lavinia Oldham

MISS LAVINIA OLDHAM, "Aunty Oldham" to old and young, even before her age would warrant it, but because of her sympathetic, generous nature, has gone to her reward.

It has been eight years since, because of failing health, she had to give up her much loved work in Tokyo, Japan. She and Miss Mary Rioch (now Mrs. George Miller) arrived in Japan in November, 1892. It seems hard to speak of one without the other, as they always lived together in Japan.

In those pioneering days in Japan, when every custom was so different from ours, it took a strong, courageous heart to stand the misunderstandings and severe criticisms of our missionaries that came from newspapers and gossip. In those days a woman, unless of a brazen type, was seldom seen on the streets; her voice was heard scarcely above a whisper and her laugh had to be a suppressed one behind her long sleeve. Our style of dress was very queer to the Japanese. They could not tell men from women. Foreigners were all alike red headed foreign devils. Miss Oldham and Miss Rioch were often thought to be husband and wife, Miss Oldham always the husband.

One thing which often caused criticism, was that the two women took in homeless girls, often as many as a dozen at one time. At that time girls were of such rating in society that Japanese could conceive of but one reason, and that any but a good one, for sheltering a girl who was not a relative. These girls were supposed to be supported by friends in America. The friends little suspected the hardship and sacrifice it would work on Miss Oldham and Miss Rioch when they would for any reason let payments go by for a few months. From these girls came fine Christian workers, teachers, and wives of some of the Christian young men.

Miss Oldham received some money from an estate in Kentucky. Instead of using it all for herself, she built a much needed chapel not far from her home, where she worked as long as she was physically able. She used some of the money to build summer homes to rent in Karuizawa, a summer rest place. This she did that she might have an income aside from her salary for benevolences that appealed to her.

How we all looked forward to the Thanksgiving dinner at her home each year. That beautiful welcome, those hot biscuits and the, "Take one, take two, butter them while they are hot," that went with them, will go down in history with her many stories.

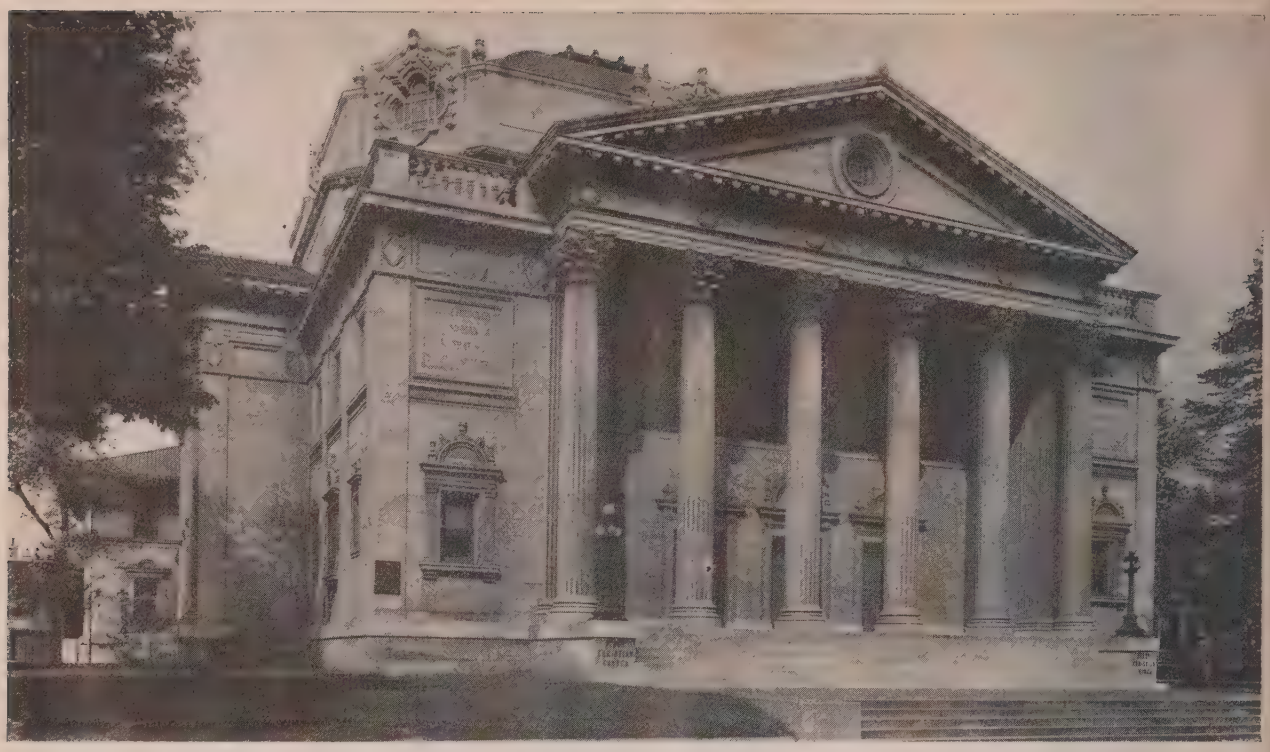
Don't we married folks remember with tears of gratitude the times we, with our little families, would get into tight places financially and how Miss Oldham would always lend us what we needed, if she had it?

Her heart was touched by the many poor children she would see on the street who could not be in school because their births had not been registered. She started a little school for such, hoping to make it large, as Miss Rioch had succeeded in doing in another part of the city. Miss Rioch was fortunate enough to get the Canadian women back of her project but Miss Oldham never had proper backing.

She was a wonderful story-teller. Old and young alike never tired of her stories. I remember how our youngest child delighted in a chance to stay overnight there, sleep with Aunty Oldham and listen sometimes to blood curdling Kentucky feud yarns that would frighten her so she would cover her head, snuggle as closely to Miss Oldham as possible and listen almost breathlessly, afraid to speak. Miss Oldham would say, "Are you asleep, Fanny Alice?" The reply would be a suppressed, "No, Aunty Oldham. Go on!"

This art of story-telling made her a very attractive Bible teacher. One evening a man about sixty years old in one of her classes was so impressed with the story of the cross that he put his head down on the table and weeping, cried out, "Why hasn't someone told me this long ago? I did not know before that anyone had died *for me*, and here I am, an old man with only a few more years to serve him in return for all this."

She seemed to have a peculiar bent for influencing young men. Until our schools began she put more men into the ministry than any other missionary. Teizo Kawai is one of the fruits of her labor, as is his wife. Mr. Hirai, the head of Margaret K. Long Girls' School, is another whom she led into the ministry. There are many more, but in these two her life is going on in an especially wonderful way. Such lives as hers are immortal.



First Church, Louisville, Kentucky, where E. L. Powell has ministered for forty years

The Most American Church Most Fitly Builds in the American Capital

By E. L. POWELL

THE project of a great national church of the Disciples of Christ in Washington, D. C., both appeals to the imagination and generates enthusiasm in a great religious body. There is peculiar significance in having such a church in Washington built by the people known as the Disciples of Christ. It is the only religious communion which is distinctively American in origin and as well distinctively American in the very principles which constitute its glory and the glory of this great Republic.

The Disciples, as a religious body, came into being only a little while after those men of an elder time were laying broad and deep the foundation of the Republic.

It is really significant that the great words of the Disciples which interpert their mission in the world, are the great words of the Republic which set forth the aims and purposes and mission of America.

The Disciples stand for liberty within the limitations of a clearly defined authority, which is in Jesus Christ. The Republic, through the Constitution, guarantees liberty within the limits of constitutional authority. The Disciples have congregational independence—that is, each congregation is its own unit of authority, subject to the supreme authority in Jesus Christ, just as each state in the union governs itself and attends to its own business within the limits of the authority of the Constitution.

The Disciples have their Declaration of Independence, based upon supreme allegiance to one authority, namely, Jesus Christ, just as America gave forth its Declaration of Independence and its affirmation of democratic principles in that great document which declares all men are created free and equal under the supreme law of the land. Likewise, the Disciples recognize the authority of Jesus Christ as supreme; whose service is perfect liberty and in whose service there is neither male nor female, bond or free, but all are equal in privileges and opportunities in his church.

We could follow the parallelism in many directions. As a people we had to fight for our liberties before we could stand fast in that liberty wherewith Christ sets men free.

As the Colonies were subject in the old days to a foreign dominion, and through the war of the Revolu-

tion achieved their liberty, so our fight as a religious body has been against creedal domination and the imposition by ecclesiastical authority of any set of dogmas binding upon the conscience of the humblest follower of Jesus.

The electric word in this nation of ours is—Union. The blood shed in the great Civil War and which bound the States together in an indissoluble union, never to be broken, is likewise the supreme end and aim and mission of the Disciples of Christ. To this end was this people born and for this purpose came they into the world, to bring the spirit of unity and fellowship to the torn and distracted church, split up into innumerable sects until it has seemed that the churches will destroy the Church.

The poetical expression of the union which has been achieved by the nation, and which remains the uncompleted task of the church, is as follows:

> Union of lakes, union of lands,
> Union of states none can sever;
> Union of hearts, union of hands,
> And the flag of the Union forever.

All of which means to say that there is special fitness in having this American church in the capital of the nation. From its pulpit there shall be sounded those mighty principles of liberty, unity, simplicity, democracy and authority—characteristic principles of the church and as well of a Republic whose principles the church will illustrate and emphasize in the religious realm. A great people has a great opportunity and is fully able, financially and otherwise, to complete this great task of building a great church in the Capital of the Nation.

An Adult Program for the Disciples

By CHARLES DARSIE
National Adult Superintendent

A BROTHERHOOD program for adult religious education should arise out of the needs and desires of those who are to use it. This is in accord with the most intelligent educational theory of today as well as with the prevailing principles of the Disciples of Christ. We are all thinking in terms of educating for a democracy, setting the individual free; liberty to think combined with unity and brotherhood. The adult program for the Disciples must combine unity in Christ with liberty in opinions and love in everything.

Our adult organized class movement has clearly been an outstanding and permanent success. In addition to the larger and more outstanding organized classes there have been several thousands of smaller but no less effective adult groups organized for study and service. To these Bible classes must be added our woman's missionary societies, women's councils and many ladies' aid societies, which are often the most educational adult influences in the church. Any efficient adult program must take into consideration the past achievements of all these agencies and inquire how we may go forward with these as a basis.

How can missionary education for me be made to succeed as well as has woman's missionary study?

What can we give adults after they confess Christ and unite with the church?

How can we secure more thinking and home study? Adults will not read, and they resent questions. They prefer to sit and listen, which is not, with most of them, a learning attitude.

How can we enroll all the adults of the church in our program?

How can we secure regular attendance on the part of those who do enroll?

ANSWERS to the above questions have been attempted but not with complete success. However, certain interesting facts have come to light in the efforts, successful and unsuccessful, of the past.

Adults love to follow the crowd. This means that success breeds success. Large classes tend to grow larger and small classes smaller. "To him that hath shall be given."

Large classes have been successful by employing an entertaining program, sufficient publicity, overflowing fellowship and wise organization.

Large classes have not always been permanent in their spiritual influence, nor have they always contributed to the success of the church. There is always the danger that they may think of themselves as more successful, and therefore more important than the church.

Church organizations do not always help their members to do Christian thinking. In many of them the members prefer not to think, while the leaders tend to confirm old prejudices rather than broaden the vision of human relationships.

In some classes and other adult organizations the members do not show evidence of growth, either in knowledge of the Bible or in Christian character.

HOW can our splendid adult organizations become more vital forces for developing Christian personality? Is there any way of discovering what Christian qualities make for spiritual influence and

(Continued on page 62.)

SPOKANE UNIVERSITY

The Climbing of a Race

By VANCE G. SMITH

The editor of the "Christian Plea" gives a glowing account of the Negro's progress in the United States

Heaven is not reached in a single bound
We build the ladder by which we rise
From the lowly earth to the vaulted skies
And mount its summit round by round.

THE Negro has reached his heaven only as he has been able to build himself a strong and steady ladder from the lowly earth which he had for so long occupied in the American civilization. Throughout the centuries he had endured treatment that would have annihilated any other race or group. The American Indian was unable to lose his land and survive. The white people have never been able to live and reproduce in equatorial climates. The yellow race has never felt the heavy hand of personal servitude. Only the black man was uprooted from his native land, transplanted to another clime, enthralled in slavery, and still climbed the ladder to a heaven of contentment.

No other race or white or black
When bound as they were rack
So seldom stooped to grieving.

For over two centuries the Negro served faithfully the dominant race, laboring untiringly, submitting uncomplainingly, used for the tools of the white man's avarice and lusts and yet keeping some of that irrepressible spirit that has always conquered. Finally the situation took on political and national ramifications that led to the freeing of this slave group.

Into the complicated and perplexing civilization of the western world, the bewildered, ignorant, divided, superstitious, misguided, former slave was released. In 1870 the Negro was illiterate to the extent of 80 per cent of the total number but by 1920 this percentage had been reduced to less than 23 per cent, a drop of over 57 in fifty years. The number of college graduates of the Negro group in 1860 was thirty but by 1910 this number had grown to 8,000 and since then has increased at least 50 per cent.

WHILE learning to read and write the Negro has been the apostle to America, and especially to the south, of a new type of education that has revolutionized the idea concerning work. Booker T. Washington, a poor Virginia slave boy, conceived an idea, the idea became a conviction, the conviction a passion and the passion became Tuskegee Industrial Institute. This school has formed the prototype of all the schools, both public and endowed, that have been established for the Negro since, and now the idea is percolating through to the schools for whites, especially in the larger state institutions. With these schools has come a new philosophy of manual labor that is fast overcoming the aristocratic idea that lived too long in the south. The educational advancement has been one of the "rounds" builded toward the skies.

The presence of an educated leadership has meant much to the Negro. A certain group of these, especially those born and educated in the northern states, has evolved another philosophy for social betterment that is bound up in the legal fight to obtain and retain civil, political and social rights and privileges. To this group is due a great measure of the social privileges not accorded elsewhere now given the man of color in the northern city. The National Association for the Advancement of Colored People has through the last few decades been laboring through the courts of this land for the equality of the races in the eyes of the law. At the least sign of the curtailment of rights on the basis of color, the N. A. A. C. P. has furnished funds, publicity and legal advice and thrown its influence in the scales for the correcting of such a social evil. Recently it has concerned itself with the investigation and publication of instances of mob violence. This "round" of equal rights and opportunity is being builded.

IN THE cultural realm the ladder has always been strong and steady. The first expression of an emotional heart in the race still holds the world dumbfounded before its beauty in the Negro Spirituals. Lately J. Rosamond Johnson and Harry T. Burleigh have been setting these to music and interpreting them in book and article for the musical world.

From Phyllis Wheatley, the slave girl whose poems startled conservative Boston, through Paul Lawrence Dunbar of dialect fame, down to Cullen and Hughes, living representatives, the poetic art of the Negroes has flowed in a stream that is surpassed by none.

"And the end is not yet." H. O. Tanner, with paintings in the French art galleries, Meta F. Garrick, with many pieces of statuary to her credit, Chestnutt, the novelist, Kelly Miller, the essayist, W. E. B. Dubois, the writer, W. S. Braithwaite, the critic, Woodson and Brawley, the historians, Gilpin and Robson, the actors, all are lasting monuments to the literary and artistic ability of the children of Ham.

Due to the lack of opportunity, dearth of laboratory equipment, small needs for technical or pure science among a group struggling for economic sufficiency, general or pure science has not been invaded by the Negro very much as yet. But in the applied sciences, Dr. G. W. Carver of Tuskegee has added a substantial "round" in his discoveries of the many and varied uses of the peanut and the sweet potato, two staples of the south.

There are a few other forces that may prove real "rounds" in the rise of the race.

One is the idea embodied in the interracial commission of cooperation and conciliation. By the good people of both races getting upon a plane of mutual understanding and respect, there is a rapid decrease in the chance for social clashes along racial lines. Material aid is thus given in the correction of maladjustments based upon prejudice and animosity. The French maxim forms the basis of their program—"To know all is to forgive all." The chief aid in this task is a constructive publicity program of service that is executed with a desire to reveal each race to the other.

A second philosophy is the one held by the young Negro, mostly college men and women, who plan to gain respect and admiration and finally equal rights by entering every field of worthy endeavor and in each one making some outstanding contribution. They would refute the argument advanced about the inferiority of the Negro by doing as well or better all those things that make culture and civilization in this country.

In closing, I may mention two other groups. One is the labor group expressing itself through organization as fostered by A. Philip Randolph and his organ, *The Messenger*. So far the sentiments of this magazine have been much too radical for the average laborer. The proposed unions have not materialized as well as they might have done. The other group is composed mostly of the common laborer whose struggle for existence bears upon him so hard that he is seeking for some plan to improve his financial condition. Thus the stronger group of these is found among migrant labor groups of the northern city. They put their faith in a collective bargaining that will finally result in a civilization within a civilization, wherein the race group will own and control all the instruments of production and consumption for its own use. Both of these contain fragments that may lead to some social amelioration in the future if combined with other ideas.

Even yet there are many "rounds" between the present status and the "vaulted skies" and the mounting is yet to be done "round by round."

Go on and up! Our souls and eyes
Shall follow thy continuous rise:
Our ears shall list thy story
From bards who from thy root shall spring
And proudly tune their lyres to sing
Of Ethiopia's glory.

Our Brethren In Europe

(*Continued from page* 25.)

work in a valley that is attracting much attention throughout the country. It is known as the Gudbrandsdalen Valley. It is about a hundred miles long and is quite thickly settled, but is poorly supplied with churches. At Vinstra, which is near the heart of the valley and about 140 miles from the capital city, Oslo, the committee has had a young man at work for over a year. This young man is Lyden Engh, and it was he that the churches chose soon after the close of the war to come to the United States to receive training at one of our colleges. The immigration laws of the United States prevented his coming at that time. He has since become so vitally connected with the work of the churches that the committee was unanimous in saying he could not now be spared for the college training proposed for him. His support comes from all the churches for this work in the valley, and last year he baptized thirty-two people at Vinstra.

The particular difficulty at Vinstra however is that of securing property. The building which they are now using is about to fall into the hands of a moving picture company. The brethren feel that to lose this property will greatly retard their work, both because of the psychological effect which their surrender of it will have in the community and also because it is about the only property suitable for their work which they can secure at this place. They earnestly urged that help be forthcoming from America in seizing this opportunity before them. The American Christian Missionary Society from its funds for Foreign Relations raised through the Men and Millions Movement is sending some immediate help.

A good day was spent also in Oslo, the beautiful capital of Norway, where our people have a rented hall in which they are meeting. This is the home of the Eriksen brothers, two of the most promising young men whom I met. Frederick is the minister of the Oslo church and Joseph is the secretary of the cooperative committee and editor of the national paper. Both are engaged in the manufacture of chairs and are successful business men.

The Norwegian churches have a custom of painting a beautiful blue panel back of the pulpit on which they print in gilt letters an appropriate verse of scripture. The first church that I visited had in the Norwegian script the words of Martha in John 11:28, "The Master is here, and he is calling for you." It seems to me that this verse most appropriately described my emotions as I visited these brethren in Norway.

It was an inspiration to get this glimpse of our brethren in Denmark and Norway. They owe their origin to American influences. They look to American churches for leadership and aid.

As I left the little group of brethren in the Boroca church of Copenhagen, I asked through Mr. Mikkelsen, "Have you a message you would like to send your brethren in America?" Mr. Mikkelsen turned and repeated my question in the Danish to them. A young woman, Miss Veronica Gundel, arose and stood thoughtfully for a moment. Then she made a brief statement to which the entire group solemnly nodded approval, which was translated to me to bring to you all in America:—"That we may all be one!"

Youth Meets and Marches

By CYNTHIA PEARL MAUS

THE Thirty-First International Christian Endeavor Convention, Cleveland, Ohio, July 2-7, 1927, is now a matter of history. In many respects it was the greatest convention in the life of this great youth movement. For the first time in all the years of Christian Endeavor another than Francis E. Clark was responsible for the opening address. Dr. Daniel A. Poling, who succeeded Dr. Clark as president of the United Society of Christian Endeavor at Portland, Oregon, in 1925, gave the opening address of the convention on the theme, *"Crusade With Christ."* In referring to the contribution which Dr. Clark had made to the youth of America and of the world, Dr. Poling said: "Dr. Clark is not silent here. Beyond the words of any man to define the significance of his presence, he lives among us and carries on with us. He has but gone to his coronation. The work he began and the movement he founded and led into world-wide acceptance and achievement, these, under God, shall win yet greater triumphs. He has, and can have no successor. He remains the Saint Francis of the young, Father Endeavor Clark for the centuries."

THE opening address was challenging and prophetic. Dr. Poling said: "'Without *me* ye can do nothing.' Civilization's ultimatum is 'Christ or Chaos.' The rallying call of this Thirty-First International Convention of Christian Endeavor is therefore, 'Crusade with Christ to win a warless world.' He is named the Prince of Peace. At his advent was born an anthem of propaganda that has survived for eighteen hundred years. His Sermon on the Mount is the epic of human brotherhood. He challenges us to engage in the impossible when he commands, 'Love your enemies'; but he accepts the ultimate triumph when he declares, 'I am the way, the truth and the life!' Crusade with Christ."

"Youth lifts himself in flight across the Atlantic. Through the uncharted ether he sweeps as toward the pole star of destiny to the glowing objects of his will. Let youth claim peace today! Give to this mighty gathering a voice of brotherhood that shall be heard to the end of the earth. Let Cleveland, 1927, open an epoch of good will! Launch here a movement that shall enlist all national, state, provincial, city, district and local unions with their four million members, on a campaign to pledge our members and all others we may enlist, to crusade with Christ for peace. . . ."

"The Christian Endeavor movement has become not only international but interracial and world-wide, because it has been always and above all things else, Christian. Christ alone is universal. And because he is universal, he shall reign 'Where'er the sun doth his successive journeys run.' Let us build upon this sure foundation the new or the enlarging structure of service. Stand fast upon the covenant, Christian Endeavorers, do not consent to compromise your peculiar significance, which is peculiarly your strength. Write it as your leadership may recommend, as your practice and judgment may dictate as appropriate and most effective; but write it strong and lift it high. In it center the loyalties of our movement; loyalty to the Church—your church; loyalty to your church as to your home."

"Christian Endeavorers, crusade for the Church! Under God, I owe my first loyalty to the communion in which I am enrolled and with the congregation of my choice. Any other conception of the spirit of our society is a misconception. It is from this common base that we who are of all races and creeds and conditions have marched out to join a spiritual high command and to make with Christ our common cause."

"As to the International Society of Christian En-

At the Euclid Avenue Christian Church, Rally of Disciples

deavor, we are a platform of agreement; a plane of contact for all; a center in which shall be generated fellowship and good will and from which, please God, shall radiate inspiration and power. We have no arbitrary mandate. We possess no governing functions; nor do we covet these. We stand to serve. We stand to serve where Francis E. Clark set up the flag. We stand to serve in the way long honored by the communions and at the call of the churches."

SUNDAY was a notable day. Many of the pulpits of Cleveland were occupied by prominent speakers who were guests of the convention, the young people worshiping in the churches of their choice. The Sunday afternoon session in the public auditorium of Cleveland was perhaps the largest session of the entire convention and reached an unusually high point in inspiration and challenge to youth. Dr. F. W. Burnham, president of the United Christian Missionary Society, gave the opening address. This was followed by a splendid message from J. C. Penney on "Rules of Success." Raymond Robins brought the closing address on "Outlawing War in the Life of the World."

Other great addresses delivered during the convention were by Mrs. Mabel Walker Willebrandt, assistant attorney general of the United States, Hon. Vic Dohaney, governor of Ohio, Fred B. Smith, executive secretary of the World Alliance for International Friendship, Dr. Robert E. Speer, moderator of the General Assembly of the Presbyterian Church, U.S.A., and Dr. W. C. Poole of London, England, president of the World's Sunday School Association.

Among the most worth while features of this great convention were the early morning Quiet Hour services in the Euclid Avenue Baptist Church under the leadership of William Hiram Foulkes, and the twenty-six different class periods and conferences in the public auditorium from nine to eleven each morning. These were widely attended by conscientious young people and leaders of young people in search for practical plans and suggestions that would increase the effectiveness of young people's work in the local church.

Another unique feature was the special high school convention sessions held from day to day in Euclid Avenue Baptist Church from nine to eleven. Perhaps the most unusual feature of the convention, however, was the Young People's Radio Conference in the Public Auditorium from 12:10 to 1:00 P.M. each day. This feature began with special music from "the Harmony Trumpeters" and consisted of the answering of questions classified around a different theme each day by Dr. Daniel A. Poling, to both a visible and an invisible audience. It will be difficult to know how many Endeavorers throughout the United States and Canada, who could not attend the convention, tuned in on these Radio Conferences from day to day.

The most spectacular feature of the convention was the Christian Endeavor parade on the afternoon of July 4. With their eyes on an invisible leader and hymns on their lips, delegates of America's Christian manhood and womanhood marched through the streets of Cleveland forming the largest parade in the history of Christian Endeavor. Distinctive costumes of state delegations; daintily dressed girls and decorated floats combined to make this colorful parade which was directed by the American Legion and reviewed by Governor Dohaney and City Manager William R. Hopkins.

CLEVELAND seemed to get a great thrill out of this youth parade. Crowds poured out of tenements, hotels, stores and offices to line the curbs. Cynical old men threw away their cigars to leave both hands free to applaud and join in the old-time, once-familiar hymns. The faith of these young people, they say, is the faith that moves mountains. It did more than that in Cleveland, it moved a whole city. If they came to sneer, they remained to pray or to join with youth in the singing of Christian hymns. In long lines twelve abreast, rank upon rank, they came, marching by the thousands. It was Youth's celebration of the Fourth of July as well as their

the Cleveland International Christian Endeavor Convention

gesture of devotion to their invisible leader. With their banners, "Crusade With Christ," and "Christ—the Only Hope of the World," they marched, wearing paper hats, red capes, red aprons, blue smocks, red overalls and yellow tams. In their hands they carried red and blue balloons that bobbed overhead; and they sang—*endlessly* and *tirelessly*—

Like a mighty army moves the Church of God;
Brothers, we are marching where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

The old marching hymns seemed to have been written for just such an occasion. Denominational lines broke up. Methodists and Quakers, Presbyterians and Disciples, Congregational and United Brethren, Evangelical and Magyar marched side by side. Every church in Cleveland, little and big, that serves as a rallying point for Protestant Christianity had its delegation. The Boys' Band from the Jewish Center trudged along with their Christian friends and drew a warm applause. Thousands of young people from the smaller cities, towns and hamlets and from the farms marched along together with city youth, their shuffling feet wearing away that ancient antipathy between country and city supposed to arise from different modes and standards of living.

Tuesday afternoon was set aside by the United Society of Christian Endeavor as denominational day. On that afternoon the great convention divided into communion groups and each group had its own convention session. The Disciples of Christ session was held in the Euclid Avenue Christian Church and more than five hundred joined in a splendid and helpful session there. Roy G. Ross, presided. The opening address on "The Place of Christian Endeavor in a Program of Religious Education for Youth" was brought by Cynthia Pearl Maus, the pioneer young people's superintendent of the Disciples of Christ, and the closing address by Ben Holroyd, returned missionary to China. Four conference young people from Indiana, Ohio and Michigan gave brief messages on the high points in the 1927-28 fourfold Christian Endeavor program of the Disciples of Christ. The age group conferences for juniors, intermediates, seniors and young people were well attended, and the four receptions at the close of the afternoon with delightful refreshments, added to the joyousness of the occasion. We are under lasting gratitude to the Euclid Avenue Christian Church for the beautiful and artistic meeting places they provided; and to the Christian Endeavor societies of Greater Cleveland for the refreshments.

Perhaps the most tender session of the convention was on Thursday evening—the memorial service for Dr. Francis E. Clark, the father and founder of the Christian Endeavor movement. The presentation of the Francis E. Clark Recognition Fund was made by Fred L. Ball, followed by fitting addresses from Amos R. Wells and Howard B. Grose. Dr. Poling brought the closing message, closing with the following:

IN MEMORIAM

Francis E. Clark lives! He has but gone to his coronation. His office chair is empty, his facile pen at rest, and "headquarters" shall nevermore be made ready for his return from distant lands. But he is not dead.

Across the world, the heart of youth shall grieve; through misty eyes they shall read in all the tongues of how their good St. Francis passed in quiet slumber. Ah, youth shall mourn, but not as those who have no hope. He is not dead. Youth knows!

Gentle and wise, steadfast and prophetic, loving and beloved, unsurpassed genius in decision and choice, at once masterful and self-effacing, missionary itinerant incomparable since Paul who was the first, next to the Young Man of Galilee, the supreme leader of the young life of the world, Francis E. Clark has won his way to God's right hand and, from his harvest of hearts, rests with the King.

But the legions are afield! His name is upon their lips. And like a trumpet on ahead a voice that death can never hush calls down from heaven's battlements:

FOR CHRIST AND THE CHURCH—MARCH ON!

The Church Sends Her Own to College

(*Continued from page* 26.)

this may not be enough, and it will be necessary for the church or someone vitally interested to give direct financial aid, in addition to that which the student may be able to do for himself. No better investment could be made than that of helping to maintain a promising and deserving student in his college work.

Then the church must follow her youth to college. How often there occurs here a gap in the care which the church extends to "her own." Carefully guarded through the tender years of childhood and adolescence, and now suddenly sent out from the protection and love of home and home church into a life of unfamiliar influences and of bewildering independence of thought and deed, these young people need the church as at no other time in their lives. They need its friendships, its guidance, its steadying hand, its inspiration. Home church and college church should join hands in serving them. Far fewer would be those who lose their poise in their new surroundings if the church were constantly at their side. They tell us that the Scotch heather can be successfully transplanted only when the peculiar fungus which attaches itself to its roots is transplanted with it. However ideal other conditions may be, this fungus removed, the heather plant withers and dies. The welfare of youth in a strange environment demands the transplanting of the Christian atmosphere of the church, that it may flourish and come to maturity in all the beauty and strength of its being.

Let the church, then, hold high the torch of education and of the Christian college. Let her choose for her special guidance and encouragement the flower of her youth, dedicating them to the building of the kingdom, "a chosen generation, a royal priesthood."

Building For America's Tomorrow

Four of the young women workers among foreign speaking peoples in the United States tell of their work and aspirations

Aleene Oakley

Is This a Polyglot Neighborhood?

THEY call this a Polyglot neighborhood! Would you like to judge for yourself? I wish I might introduce to you some of the interesting families of Chicago's West Side. Let's just take a walk around three blocks—shall we? Here is Mrs. H, a German woman, who can make any iron worker look weak as she handles her big coal stove; yes, her children are said to be bad, but with a little companionship in the To Phos Club, one of her daughters has become a very sweet and refined young girl. Mrs. C, the English lady, who was always in trouble, says the Mother's Club has lifted half her cares. Meet Mrs. D, the Polish mother, who has just had her hair bobbed. She will expect us to notice the change. She doesn't know what to do with her boy, for the teachers at school say he is dumb; but, strange to say, we discovered his talent is in violin—not in books. Here comes the little Canadian boy with whom we have just made our acquaintance—he's very shy.

I want you to know Mrs. R, the Irish mother who has brought her little brood up in spite of trials and death in the family. Do meet the little Jewish family who were so ready to send their children to week-day school when they heard the words, "It's Free." I wouldn't have you miss "Lafreneres" and "Monsieur," just as Frenchy as can be. The Italian mother, Mrs. O, and her six little Italians, used to slam the door in my face, but just take note how happy she is today to think I'd bring a visitor to see her. Perhaps we'll need the kiddies to help us understand all she says.

And here is little "Ceasar," the Italian boy whose mother beat him because he did love to run away from home to come to week-day school and make pretty butterflies. Poor Mrs. R, who has so many little ones to raise, while the father is somewhere in this world enjoying life, is an honest American mother. Her home is so poorly furnished and the little ones so poorly clad, I can see that you do not want to remain here long.

Other interesting women, Mrs. S, the Bohemian mother and Mrs. Z, who permit their children to run wild. Be careful as you take leave for you may not have all your belongings, if any of the little "Zs" are around. Listen closely to these little Greek children as they tell you what their father does for a living. "He puts knives and forks in front of peoples but he got pre-moted and now he's in the kitchen" is the answer every time. The mother says, "If you like my babies—then I like you," and I am sure we like every one of them. We must hurry for I do want you to speak to Mrs. S, the Swedish mother; and take time to wave to Mrs. E, and her family, the Russians; and say hello to Amos, our "Dutch" boy. Whatever we do, let us go out of our way, even if we are late to supper, to say good evening to the "Dra" family who are Scotch from tip to toe. Now judge—is this a Polyglot neighborhood?

ALEENE OAKLEY.

Chicago, Illinois.

The Golden Jubilee at Allison, Pennsylvania

Ruth Boll

ABOUT two years ago, upon repeated requests from residents of Allison, Pa., Ray G. Manley, superintendent of Coke Region Missions entered that needy field to carry forward work which was being abandoned by the Presbyterians. The field was entered with the understanding that our brotherhood was to continue development of religious activities not to be duplicated by those who were leaving the field. There is no other definite religious work in Allison except that of a small Negro church.

Allison, from the standpoint of population, is one of the largest coke works in Fayette County. It is a city of three hills, namely Hill No. 1, Hill No. 2 and, Allison Heights, whose inhabitants number more than 3,000. Although the houses stand in close proximity and it would seem that to inform the people concerning religious services would be an easy matter, such is not the case. There is no local newspaper, no telephone system and to make personal calls in 800 homes every few days or even weeks is an impossibility.

The public school building, where the Sunday school has met for several years, stands as a monument to public and not religious education, consequently children came in small groups week after week to the Sunday school, while scores were on the highways untouched by the stories of Jesus. In the fall of 1926, definite plans for a mission building were formulated. $2,000 of the Jubilee fund had been set aside for a building at Allison and the Rainey Coal and Coke Company had pledged $1,000 for building. A twenty-five year lease, on a choice building site, was granted by the Rainey Company. Actual construction of the building was started in the spring with promise that it would be ready for occupancy on Easter Sunday.

The children of the Sunday and week day Bible schools were faithful in the preparation for an Easter pageant. A bulletin board was erected in time to announce the first services to be held in the building. Easter was a glad day; the story of the Risen Christ seemed to carry a more joyous message than ever before to the ninety people present in Sunday school and to the 100 who attended the pageant.

A four-weeks daily vacation Bible school was held during the month of June. Ninety-eight children were touched by the school and an average daily attendance of fifty-six was maintained. Children, representing six nationalities, were enrolled.

July 10 was dedication day. At the hour for morning worship Mr. Manley preached the first sermon; a message of policy and hope for the future of the work. Joel Lee Jones, in the afternoon dedicatory address, used as his subject, "The Yearning Heart," basing his message on the beatitude, "Blessed are they who do hunger and thirst after righteousness for they shall be filled."

We rejoice that now we have a building so located that it may be seen at any time from most of the homes on either hill, that its bell and bulletin board broadcast a call to worship and that whosoever will may come.

RUTH BOLL.

Allison, Pennsylvania.

In the Metropolitan District

Zella M. Jenkins

MANY of the English speaking churches of our New Jersey cities in the great Metropolitan district are struggling to retain their existence. Many of them have either had to abandon their work or adjust their programs to meet the needs of changing communities. Within the last forty years, twenty Protestant churches have moved from the central part of one of these cities or have disbanded. This latter course leaves one less church in a community where the need for churches has not been lessened. On the other hand, the incoming population, even when they are desirous of church life, cannot have that which we deem essential because of lack of both finances and leadership. This reduction in churches is because the New Jersey cities, under the shadow of our metropolis where only 16.9 per cent of the population is native born of native born parents, are becoming increasingly foreign.

In a survey made this year by our home department of several of the cities along the banks of the Hudson River, one city with a population of 25,000, located in the heart of the textile mills district, showed a foreign population of approximately 95 per cent. Upon entering this city, one indeed feels he has set foot upon foreign soil. Twenty-five thousand people with only one active Protestant church and two very small missions in a community where the only source of recreation is commercialized amusements!

One cannot go through great sections of some of our Eastern cities without feeling the truth of the Master's words, "The harvest indeed is plenteous but the laborers are few." For here thousands of the children of our foreign neighbors are without religious training. They fill our public schools, but they have little part in our schools of religion. If our American churches, instead of leaving neighborhoods which have become largely foreign, would open their doors to their new neighbors and become neighborhood churches, the need for social service and community centers would be greatly reduced.

Here and there throughout these communities are small struggling foreign speaking churches. These to some extent meet the needs of the adults, but tend to separate them from rather than to assimilate them into American life. These churches, however, do not have a strong hold upon their children who do not use their mother tongue even in their homes if it can be avoided. The neighborhood church would bridge this chasm, and the new fused with the old would make for broader and better American life. And yet, one of our American churches, in the very community in which our own brotherhood is contemplating establishing a home mission center, has recently been put up "for sale." As a result of several months spent in survey, this to me was the biggest "thorn in the flesh."

In addition to "spying out the land" in an effort to determine where a center might most profitably be located, part of my year has been spent as a co-worker with Michael Matejka, the Slovak minister of the only Slovak Church of Christ in this state. Here Newark with its population of about a half million is 73 per cent foreign born and their children.

The Sunday after I arrived in this field, I taught a class of backward Czechoslovak girls. Now four of these girls are at work in our primary department, one as secretary and three as teachers. The teachers of our junior department are also members of the same group. It would be difficult to find a group of young men and women between fifteen and twenty years of age more interested and earnest in their church life. Next month a member of this group will attend the young people's summer conference at Keuka Park, New York.

ZELLA M. JENKINS.

East Orange, New Jersey.

Among the Acadians

Ann Zigler

WILL you follow the heroine of our Longfellow's "Evangeline" and come

"Far down the beautiful river.
Past the Ohio shore and past the mouth of the Wabash,
Into the golden stream of the broad and swift Mississippi?
Beautiful is the land with its prairies and forests of fruit trees,
Under the feet of a garden of flowers and the bluest of heavens
Bending above, and resting its domes on the walls of the forest.
They who dwell there have named it the Eden of Louisiana."

In the southwestern part of this Eden of Louisiana, in a territory about eighty-five by twenty-eight miles, dwell some 350,000 so-called "cajans," descended from the original Acadians exiled from Nova Scotia by the British in 1760.

Many of these Acadians have already come out of the superstition and darkness of Roman Catholicism during the thirteen years that Evariste Hebert has been preaching in this field, and many others are struggling toward the light that is found only in Christ Jesus our Lord. Our work here in the French field is among these people.

The people are desperately poor and pitifully ignorant. Early marriages and very large families are prevalent. Many of these French people neither read nor write. It has been estimated that only about 10 per cent of those over fifteen years of age speak English or understand it. They are essentially a farming class, living as tenants on large plantations and working in the rice and cotton fields. Only a very few own their homes, while the majority move from one miserable home to another on different plantations. One frequently meets a truck or wagon laden with children and a very few household articles, going to a new, unknown home.

However, our French have a wonderfully fine spirit. Their religion means all to them, for they have come out of great darkness into great light. The older generation is very conservative and, believing that "the world moves forward on the feet of little children" we are largely looking to our fine groups of young people in our several French churches to lead their people into a fuller life in the years to come. It is our task to fit them for this great service and, believing that "we can do all things through Christ who strengtheneth us," we are doing our best to make of dwarfed lives the sun-crowned lives that Christ would have them be.

Many unique problems have quite naturally presented themselves during these months of our first year of service. However, they have but given us a clearer insight into the actual needs of the field and filled us with renewed determination to press forward in the rendering of a fuller service in this wonderful part of our Master's vineyard.

ANN ZIGLER.

Jennings, Louisiana

Fit to Live

It is not so much where you live
As how, and why, and when you live.
Or maybe in the negative,
The question, Are you fit to live?

It is not so much where you live
As whether while you live you live,
And to the world your highest give,
And so make answer positive
That you are truly fit to live.

JOHN OXENHAM.

Sample Home Missions Churches

(*Continued from page* 14.)

The Madison church has never owned any property of its own, and for the four years of its existence has been forced to meet in rented halls. Such a condition is remote from ideal, especially for a church in a university center. The mid-week social program, so necessary in a university community, has been greatly hindered because of the lack of adequate quarters in which to hold social events and there is no opportunity for necessary occasional church meetings.

The Madison church was started about four years ago due to the financial gift of E. L. Clay of Perrysburg, Ohio, in memory of his mother, Mrs. Mary Clay who had passed away the year before. Mr. Clay was especially interested in work with young men and women, and believed that in this university center a church to minister to the needs of the students was the best means with which to capitalize this interest.

After the church was established in 1923, progress was slow, many mistakes were made, and at one time the student group was entirely alienated from the church. Debts began to accumulate, and in 1926 the church was without a pastor for six months. In the latter part of that year the tide turned, and since then the success of the church can be measured from the following facts: The congregation is operating harmoniously; the indebtedness is being liquidated and the church put on a sound financial basis; its influence is being felt among the student body as evidenced by the fact that of the 5,000 students enrolled in the summer session, the church was in touch with 116 who are members of Churches of Christ elsewhere, and last semester the students filled ten official positions in the congregation; in the pre-Easter campaign twenty-four were added to the membership, and since that time an influential constituency of interested friends has been built up; a Sunday school, fully graded, is doing efficient work, having every child of proper age in the school attending the daily vacation Bible school conducted by all the city churches last summer.

The success of the church during the past year has been all the more remarkable not only because of the progress made without a building, but because the Disciples of Christ were practically unknown in Madison four years ago. There are only 3,700 Disciples in the whole state of Wisconsin.

Thus a real opportunity for home missionary work exists right here in the city of Madison, for the congregation lacks the funds with which to build a church home, and some outside assistance will be needed. Without a building of its own the work and influence of the Madison church is greatly retarded. It has a student body of 8,000 who come from all sections of the country and a city of 50,000 to draw from. Such golden opportunities for success cannot be met without a building of its own.

First Christian Church, Ogden, Utah
Wright T. Moore, Minister

TO the tourist, Utah cities appear virtually the same as other American cities, but beneath the surface the social, economic, educational and religious conditions are quite different. This is a great commonwealth and a worthy monument to the early pioneers. The same men who laid the economic foundations on which this state is built, also laid the religious and social foundations now so fully entrenched in the life of the state.

There are in Ogden seven non-Mormon churches: Roman Catholic, Episcopal, Presbyterian, Methodist, Baptist, Congregational and Disciples. Of the evangelical churches all except the Presbyterian are "short pastorate" churches. This latter has about five hundred members, twenty-five years of history and one pastor over that entire period. The other churches have two hundred or less members, about the same period of history and many pastors. Our church has had nine pastors in the past ten years. This is eloquent testimony to the difficulty of the work. It would seem that the Protestant churches would find some basis of cooperation, since their problems are largely the same, but very little success has been had along this line. We are still hoping. The census shows that there are more Protestants in Ogden who are unaffiliated with churches than our entire Protestant membership. Persons moving in here from the east or west, where they have been accustomed to large churches of their own faith, are reluctant to affiliate with these smaller churches. Some of them, employed by Mormons, actually prefer to remain unattached rather than offend their employers. In spite of these difficulties we are moving along toward success, however slowly, and feel that the investments here have been warranted.

We have a membership of 135, mostly active. Our building is ten years old and carries a debt of $2,400. The church is fully organized, with missionary society, Christian Endeavor and a wide-awake church school. The school is under the leadership of Dr. D. W. Wright. We have a progressive policy and program that is bringing results. While the other Protestant churches are discontinuing evening services, and in some cases morning services, we are maintaining every activity during the summer months; and that with good results. We cooperated with the Baptist and Methodist churches last month in a daily vacation Bible school—the best in results that I have ever seen. We are hoping that this will offer a basis of future cooperation among the churches. We have a very good foundation, all things considered, for a strong church in the future. It will take years of hard work no doubt, and the bulk of the membership will change from year to year with the fluctuation of the population. But with the great plea of the Disciples, the consecration of a few faithful members and hard work on the part of all, we cannot fail.

The Souls of Black and White

The souls of black and white were made
By the selfsame God of the selfsame shade.
God made both pure, and He left one white;
God laughed o'er the other, and wrapped it in night.

Said He, "I've a flower, and none can unfold it;
I've a breath of great mystery, nothing can hold it.
Spirit so illusive the wind cannot sway it,
A force of such might even death cannot slay it."

But so that He might conceal its glow
He wrapped it in darkness, that men might not know.
Oh, the wonderful souls of both black and white
Were made by one God, of one sod, on one night.

—*West African Melodies,*
By Aquah Laluah in *Atlantic Monthly.*

"In the Sweat of Thy Face"

By PEARL M. TAYLOR SARVIS

Shore line, Shanghai, China, showing smokestacks of a few of the many factories of that city

READERS of the history of the Industrial Revolution will not soon forget the harrowing picture presented of the miserable lot of laborers, women and little children included, toiling in the great factories of England in those unhappy centuries, and will doubtless have felt a sense of relief that the day of such conditions has forever passed. But for countless thousands of our brothers such an unhappy day is just now dawning, and the question is whether the Christian church, whose influence among them is also in its ascendancy, is doing anything to mitigate its horrors.

It is true that only about 210,000 of the population of China are engaged in machine production of goods, as over against some 327,000,000 engaged in agriculture, which on the face of it, makes it seem needless to be excited just yet about the effects of the industrial revolution in China; but for once figures are small indication of the importance of the situation. The area affected by modern factory development is the richest, most crowded, most intelligent in the country, the one most in contact with the West. The number and importance of modern factories in China are increasing rapidly. The number of spindles in the cotton mills increased from one to two millions between 1915 and 1923. There are now more than 1400 modern factories, besides thousands of semi-modern ones. Silk filatures lead with 218, bean products have 121, cotton spinning and weaving mills 80, 82 are electric lighting plants, 94 flour mills, etc. With China, now the third country in the production of cotton, we may expect with settled conditions, rapid increase in the number of spindles to be augmented. English firms own 750,000 spindles, Japanese about a million, and the remainder are largely Chinese owned.

Certain factors, inherent in the situation, make for unusually bad conditions in the factories in China. First of these is the apparently inexhaustable labor supply waiting at the doors of the mills and begging for a job at almost any price. Add to this the illiteracy and ignorance of the laborers, and their lack of organization and group consciousness, which make them easy victims of exploitation. The low standards of living prevalent among the poor, and the inbred conservatism of the peasant classes, provide an easy excuse for conditions of over-crowding, lack of sanitation, and bad physical conditions of labor. The long hours already existent in the apprentice system and hand-industries, make it easy to impose them in the mills where the workman is compelled to keep up with the machine and is under a strain utterly lacking in the old industrial order. So we find a working day of fourteen or sixteen hours not at all uncommon and two twelve-hour shifts the rule in foreign-run factories, with a long trip to and from the mill added to it. Long lines of creaking wheelbarrows passing in the early dawn, loaded with women and young girls, and the same returning long after dark through the crowded streets, employees of the silk and cotton mills, are familiar sights in Shanghai. Chinese mills with only one shift will often run eighteen hours, then shut down altogether in the slack season. Probably the majority run seven days a week, and the only regular holiday is the yearly one at Chinese New Year. This long working day, besides resulting in the quick physical deterioration of the worker (the working life of a factory hand is estimated from one to eight years, probably a generous estimate), induces listlessness and utter lack of ambition or interest, in the effort to survive at all.

The physical surroundings in the mills are very bad. They are often ill-lighted, scarcely ever ventilated, practically always crowded, with an almost universal absence of safety devices for dangerous machines; this for a people ignorant and inexperienced about machinery. Mothers bring infants into the mills and they sleep in baskets in the aisles amid the hideous clatter of machinery, breathing lint-laden air, and small children often play about unguarded and uncared for. The look of vacuity and cunning, and all too often of utter degeneracy, in the faces of the hordes of mill children as they follow one about begging coppers, always with a watchful eye for the foreman's stick, is a most heart-breaking sight.

Wages are so pitiful that it is difficult for a Westerner to imagine sustaining physical life upon them, though in all fairness it should be said that this is true of all trades. It is particularly pernicious in factories because food is generally higher in such neighborhoods. There is no chance to supplement income and, on the women's part, no leisure in which to cook, sew, make their shoes or save in other ways. Skilled men average about forty cents a day, women thirty cents. Girls start at fifteen cents. A fair average of men's wages is estimated at about $22 a month in Shanghai, where the Y. M. C. A has, from careful studies, prepared an estimate of costs of living for a man with a family to be around $35 a month, that of a single man $16—this for the barest necessities. The low wages drive whole families into the mills, and one often finds children of six years of age working from twelve to sixteen hours a day. The conditions in silk filatures are particularly pernicious, necessitating, at one point of the process, the picking of cocoons out of almost boiling water and unreeling the silk thread with the hands in scalding water most of the time. Yet this is one of the places where the labor of the youngest children, who stand on their feet long hours in a sickeningly hot and humid atmosphere, is commonest.

In the Industrial Hospital in Shanghai 42 per cent of all the cases treated are industrial accidents. Women, too utterly weary to hold up the head, caught by their long hair in the unguarded machinery, small boys after hours of heavy labor in the heat and glare of the iron foundries, stumbling with a ladle of liquid iron, Phossy jaw caused by the common use of cheap, poisonous, yellow phosphorous in the manufacture of matches, are all a common story there, as well as diseases of malnutrition and unwholesome living conditions.

What can the church do to mitigate hese unbearable conditions, and help hina to escape some of the weary steps y which the Western world climbed ainfully out of the chaos of its indus-rial revolution? Happily the first step n the agitation and enlightenment of ne public was made by a missionary rganization, in the report of the China 'ontinuation Committee for 1919, and here was soon appointed a Committee f the Relations of the Church in China o Industrial and Economic Relations. n 1922, largely due to the efforts of the '. W. C. A. in Shanghai, a joint agita-ion against child employment was aunched by the women's clubs of the ity, and largely as a result of this the Municipal Council of Shanghai appointed committee to bring in recommendations n the subject. The recommendations hey presented had, naturally, to be con-ervative in order to stand any chance whatsoever of adoption, but, unfortu-ately, two meetings of the rate-payers f the city, called to consider the re-ort, failed of a quorum. In May, 1922, he National Christian Council adopted a set of resolutions calling for specific betterment of the working conditions.

There are several reasons why all this is the urgent business of the church in China and of the mission boards supporting it. The day is past when the business of the church is simply the saving of the individual soul, and to fail to recognize and assume the task of Christianizing our whole social order will spell doom for the church. Intelligent young Chinese feel strongly that since the industrial revolution was brought to China by the West, the West is under obligation to help her through it with the least possible dislocation. Christian missions are at present the only altruistic organizations from the West at work in the Orient, and to them must fall the task of creating and agitating the public opinion that is absolutely essential to intelligent action, and providing an atmosphere of enlightened sympathy and understanding in which these very real problems can be worked out. The church has always taught as a cardinal principle the worth of the individual. Let our evangelistic missionaries now make more definite and earnest application of that principle to the new industrial situation in China, and organize classes for the information of native pastors, workers and laymen. The area affected by the industrial revolution is coextensive with the area of largest interests, organizations and centers of mission work, and the opportunity and obligation a unique one, and most urgent. Mission colleges in the centers affected should be offering strong courses in social science departments dealing with economic conditions and labor problems, and a sufficient number should be offering, as is the University of Peking, courses in the training of all the social workers that can be used in the present stage of development. An enlightened, progressive and constructive program along these lines will probably do more than anything else to win the favor and interest of the Nationalists, and break down their opposition.

Discussion: Is the percentage of the population engaged in industry in China a true index of its significance? Are America and England in any way responsible for industrial conditions in China? Do these conditions help or hinder the spread of Christianity in that country?

Labor In Mexico

By S. S. McWILLIAMS

WHEN one crosses the Rio Grandé River into Mexico, he finds living conditions among the working people vastly different from those in the United States. The people who have never been beyond the borders of their homeland cannot realize how high the American standard of living really is. People in the United States *live;* many people in Mexico merely *exist.*

Just as we have seen an awakened interest in education since the revolution, so we see changed conditions among the working people. During the past fifteen years labor has become organized and is now gaining sufficient strength to obtain some of the rights that justly belong to it. In pre-revolution days a country laborer received twelve and a half cents a day American money, plus a small ration of corn and beans, and the wages of masons, carpenters, bakers, etc., in the cities was thirty-two cents a day American money, without any corn or beans. It is needless to say that living conditions were deplorable as a result of such a low wage.

Today wages are higher but still low as compared with wages in the United States. A mason or carpenter today receives almost two dollars a day American money, and a first-class mechanic in the railroad shops about three dollars. This increase of wages during the past seventeen years is an evidence of progress although it does not mean so much to the laborer as might at first be supposed, as prices have also increased during this time. There is no doubt that the laborer has gained ground and, with his present organization, is in a position to gain more, but he must realize that as wages increase he must also increase his efficiency and be capable of earning what he receives. There is also the question of learning how to spend the increased wages intelligently. If more money means only a longer period of drunkenness or more gambling, little is gained. The laborer must be taught to desire a better home, better food and the things that go to make a higher cultural life. Also, he must be made to feel the responsibility of encouraging his children to get a better education than he himself received.

The Protestant churches of the United States are interested in the development of better conditions among the workers of the country. One has only to read the social creed of the churches of Christ as formulated by the Federal Council of Churches of America to realize that fact. The Protestant churches of Mexico should realize their responsibility along the same line. As yet, they do not form a strong body as compared with that in the States, but in spite of that fact they can be developing an attitude of mind that is sympathetic toward the laborer and his problems. The Protestant churches have another responsibility toward the laborer, that is, to develop in him a higher type of character, a deeper sense of responsibility and interest, and a desire for those higher standards of living that will make him worthy of a higher wage. Many times there has been an antagonistic feeling on the part of labor toward religion because certain forms of religion have opposed rather than helped it. My hope is that the Protestant church of Mexico may have such a social conception of the gospel of Jesus that it may be a very close friend and guide for labor in these days when it is feeling its way toward better things.

Mexico is in the midst of a struggle toward better things. She is carrying heavy burdens which the past centuries have placed upon her and she needs the sympathy and friendship of her strong neighbor to the north. I am sure that if people understood just a little better Mexico's great handicaps and problems, they would be a little more patient.

World Call for Geography

Dr. Jennie V. Fleming of India and Missouri brought to headquarters several good stories regarding WORLD CALL, and a subscription for a barber shop in Columbia, Missouri. She believes in putting good reading matter in the places where people actually do read.

One of Dr. Fleming's friends in the country near Gower, Missouri, told her that recently she was looking in vain about the house for the latest issue of WORLD CALL. Finally she asked her schoolgirl daughter whether she knew where it was. "Yes, Mother," the miss replied, "I took it to school. The teacher likes to use it in teaching geography."

The "Good Sport" Spirit in India

By MARY HILL

Main Entrance, Burgess Memorial Building, Bilaspur, India

I WISH I could tell a story well, for just before I left the plains for vacation I had a most interesting trip, and I should like for the girls at home to share it with me and the girls who were with me. School had closed on Friday, and the girls who lived near or on some other railway line had gone home before Sunday, but the road that goes north to Katni, the junction, had been out of use for some days, due to the slipping of a bridge. On Tuesday I finally got the railroad concession, which allows groups of students to travel on half-fare, and went down to buy the tickets for the crowd, leaving them to walk the three miles to the station. There were seventy-eight girls going to Damoh, Bina, Jhansi, Kulpahar and Mahoba, besides a woman with two children and a baby ten days old, on her way home from the hospital in Bilaspur, two widows, one of them paralyzed from the hips down, on their way to our women's home in Kulpahar, and another woman who was to keep the crowd company after I should leave it to go in to Jubbulpore to a meeting, and myself.

I had thought I should have to buy tickets and take them all to Katni by way of Gondia and Jubbulpore, although that is a longer journey and a more expensive one, but when I got to the station they informed me that the road to Katni would be open the next day, and there would be no use in my taking the long way. However, as the Katni train did not leave till morning, I went to the stationmaster, and he was kind enough to give us permission to use a whole third class carriage with four compartments. We all piled in, and with trunks and bedding rolls managed to be fairly comfortable, in spite of crowded conditions, station noises, incoming trains and the like. At three o'clock some of the girls thought it was morning and started to talking and waking the rest of the girls up, but they were soon convinced that it was not yet rising time.

Morning came, as mornings do, and the train started off at six. Everyone was happy and bright, and the slices of bread provided for our breakfast were much appreciated. Groups here and there sang for amusement, while others looked out of the windows, chatted or read. At eleven o'clock I heard a warm argument going on between the conductor of our train and one of the officers in the small station where the train was stopping, and a few minutes later he came up to me and said that the message received in Bilaspur had been a mistake, and that the bridge could not be used till the next day. We should have to go on to the next station, which was smaller yet, and stay there till the following morning. Then we could go on, and we would get into Katni just twenty-four hours later than our plan. He had come to tell me first, because he wondered what we could do for food for eighty folks. I did not know either, but was sure we could manage some way, so I told the girls the news. I wish you could have heard the Ohs! and the Ahs! and the *Hais*! as they realized that they would not get home for another day and then they began to see the other difficulties. One of them asked me if I had plenty of money with me, and I was glad I could reassure her, for ordinarily I do not carry enough to feed that size family for many meals.

We got *puris* and *tarkari* for lunch from a platform sweets man who sells that sort of fried bread, and a bit of spiced vegetable to keep it from being dry. Then I bargained with him to make us a lot more in the evening and bring it to the station, for the train man gave us permission to stay on, and even to spread out into two whole carriages so that everyone could stretch out flat and sleep. An Anglo-Indian lady whose husband was a supervising engineer on the bridge repairing work was living in a reserved carriage near the station, and she sent me some tea, so I fared that much better than the girls. After supper we went for a walk, and had a sing.

Next morning we were all up bright and early and anxious to go. We found plenty of another sort of Indian sweets, *julabis*, and a couple of bananas each for that breakfast, but we were beginning to want a square meal of rice again. Our train moved forward at nine o'clock, but after half-an-hour we all had to get out and walk down a steep slope, across a floating bridge, and back up to the train standing on the other side. One lame girl the conductor carried; one of the big girls took the little baby and shaded her with an umbrella, the paralyzed woman was carried across on a native string cot lifted high on the shoulders of two men. She was very frightened when they crossed the swinging bridge, but never said a word.

Then we were again on the move, but oh! so slowly, for ours was the first train over two miles of the condemned road. There was almost audible silence as we crept along. At that station we made arrangements, the conductor and I, to have some rice and *dahl* cooked (*dahl* is a sort of split pea). The man bought forty-two pounds of rice and ten pounds of *dahl* and cooked it all in three huge earthen vessels over open fireplaces made of bricks and mud, right there at the

Open air baptistry beside the church, Bilaspur, where two women, twelve girls, and seven boys were baptized on Easter Sunday

dge of the station platform. When it was done it was time for the train to go on, so we all piled into two big compartments, and took the big kettles in with us. I had two cups with handles, that were good to dish hot food with, but there was not room for anyone to move about and serve, so the plates were passed, a blessing sung, and in less time than it takes to tell it, almost, we were all enjoying to the full about the simplest but the best tasting meal we have ever had. Some of the rice was raw, and some of it was just a wee bit burned, and the girls might have fussed if that had been served to them in the boarding school, but oh! how we ate, and how we all laughed at ourselves as we did it. When we got to the next stop everyone got down and all the girls got water at the taps along the platform. They were just as sweet as they could be; nearly everyone of them came and said "thank you" and told me how good it tasted.

At seven in the evening the train reached Katni, and we all got out. Those who were to take the westbound train had only a few minutes to wait, and we saw them off with waving and shouting, and then settled down to wait till 1:00 A. M. for the northbound train. The platform was the only place big enough for us, and it is no disgrace to stay on the platform when you are traveling in India, so we made ourselves as comfortable as possible and rested. It was warm enough, even at that time of night, so that we did not need covers, and we just piled down. I had a small cotton rug and a pillow under me, and was soon sound asleep. The girls who were old enough to feel some responsibility stayed awake and thought they had a great joke on me.

The teaching staff, Burgess Memorial Girls' School, Bilaspur, India

After they started, some with laughter, some with tears, and all with, "Salaam, Miss Sahib Ji," I went into the second class waiting room, found a long easy chair unoccupied, and slept till 5:30, when I had to rise hastily and catch my train for that committee meeting in Jubbulpore. I was late, but work had gone on, and we finished in time for me to start on the return journey that evening. I arrived in Bilaspur on Saturday evening, and my bed felt so luxurious that it is hard to describe. You see, I had slept four nights in succession on third class benches, station platforms, and, part of a night, in a reclining chair, without a chance to undress.

The thing that impressed me on the trip was the good spirit and happiness that prevailed even on limited rations and a delayed journey. One could not help loving such sunshiny girls.

The Ideals of Union Schools

By E. K. HIGDON, Acting President

"UNION SCHOOLS," the popular name for the institution which the articles of incorporation call "The Union Theological Seminary of the Philippine Islands," consists of high school, college and graduate departments.

Our principal purpose in this institution is to train young people for Christian citizenship. We try to put Jesus Christ at the center of all our thought and conduct.

That means that we encourage honesty in every student. So far as the future of the citizen and of the country is concerned, it is far better for young people to fail entirely than to pass dishonestly; to drop out of school with honor than to be graduated through cheating. Our students, sharing this conviction, have taken the initiative in introducing and successfully operating the honor system.

We also cultivate the spirit of service. The best citizens of the Philippines are those who serve most. Selfishness and Christian service cannot live in the same mind. A large proportion of the students of "Union Schools" learn this fact during their school days. It is a valuable lesson. The Camp Fire, the Girl Reserves, the Boy Scouts, the Y. W. C. A., the young people's societies, the Sunday schools, the churches, all furnish channels of service for our students.

In addition we offer a broad, cultural education which enables our graduates to appreciate and enjoy the beauties of the universe; to read and assimilate the best in literature and history; to know and be sympathetic with all classes, nations and races. The true Christian does not live in the present alone; he drinks deeply from the springs of the past; he dreams of a better, more complete life in days to come. The best citizen is not hedged in by provincial or national boundaries; his sympathies and interests leap mountains and cross seas; they break through barriers of class and race and nation. The Christian citizen has a world outlook.

We encourage young men and young women to choose the sacrificial tasks for their life investment. Nearly all of our students are preparing to teach or to preach. The majority of them will go into the Christian ministry. They know that small salaries await them; they realize that their calling holds low rank in the estimation of the most of the people in nearly every community; they understand that they must give the best of their physical strength, the best of their intellectual ability, the best of their heart powers to the work they have undertaken. They believe that they will exert a tremendous force in forming individual character and in building a nation founded upon such character.

"Union Schools" is not open to all students. Its special appeal is to those who are or want to be honest; to those who exalt or decide to exalt service above selfishness; to those who have chosen or are anxious to choose the most sacrificial life work; to those who love their country and their God and want those two affections fused and directed into the highest type of Christian citizenship.

Of the eighty college and seminary students enrolled, fifty-four are preparing for the ministry, fifteen for the teaching profession, and five for other forms of religious service.

Visiting Churches in Argentina

By RUTH E. FISH

FOR some time those of us who are interested in the Training School for Girls here in Buenos Aires have fel the need of someone who could visit the country churches, interesting them in the work we are trying to do, and look for prospective students. It was finally decided that I should leave the day before summer school ended on a fifteen hundred mile trip, visiting churches in three different provinces of Argentina.

The first lap of the journey was a nineteen hour train ride, going toward the equator all the time, but fortunately as we were leaving Buenos Aires it began to rain and continued until after sundown. The next morning we were too far north for rain, and everything was covered with a thick coat of dust. A little after ten on Saturday morning I was in the pastor's home in one of the larger towns of Entre Rios, and we were too busy to think of the heat, working out plans for the next day's meetings. Very few knew of the Training School, and two schoolteachers told me that they would have been with us in the summer school if they had known of it. We had sent out two thousand advertisements early in the summer, but so many times interest is not aroused without personal contact, especially when the whole idea of training young women for church work is so new. In the afternoon we crossed the river to Uruguay, where the pastor held a short service. The next afternoon I arrived at the home of one of our students who is finishing her course this year. She and the pastor had made out a program for almost every hour of the next three days, but one found such sympathy and interest that it was a joy to help them carry it through. I visited in the homes, talking with church members and those who so far had not yet accepted Jesus as their Savior, as well as with those who were interested in getting bettter preparation to help in the churches. One evening we had a nice meeting in the church. The pastor there has a Ford, so the last morning he took us to a neighboring town where for more than a year he had been talking to one of the girls who was in charge of the little Sunday school there in the hope that she would come here for training. When she told me that she would come this year, he told me that my trip was worth while even if I saw no further results.

The next week-end I spent in a Waldensian colony where most of the people are evangelical and members of five different Methodist churches, scattered throughout the colony. The pastor's wife had been one of our first summer school students, and is one who is doing much to interest the young women in our short course. On Sunday we left the parsonage about eight in the morning and came back late that evening. During that time I had spoken in two churches, traveled some fifty miles,

Young people's picnic at Paraná, Entre Rios. The pastor's daughter plans to attend summer school in Buenos Aires

visited in three homes where there were prospective students and taken part in two family worship services. As we were coming back into town I was congratulating myself that I was through for the day, for I had already spoken in the town church, but my joy was short-lived, for soon the pastor came with a request that I take the night service too. I did not feel that I could refuse but at ten o'clock that night when church was over I was ready for bed.

My next stop was at Paraná, that beautiful city where our South American Mission had always hoped to begin their work in the provinces. So many years have gone by now that the Methodist Mission Church of 1916 which we had hoped to take over, is now entering upon its first year of self-support. In spite of it being carnival time, there was a nice group out for the evening meeting, and the next day I went to a picnic with the young people of the church. It was such a splendid opportunity to get to know these earnest young people, who were trying to do all in their power to provide clean amusement for themselves and their friends at a time when the whole country was going wild with the carnival celebration. At seven the next morning I crossed the river to Santa Fe, visiting there another of our students as well as speaking in the church. There, for the first time in two weeks, I could talk English, for all these churches are in charge of national preachers. When one gets outside of the larger cities, he finds few English speaking people. The next day I had a long, hot trip across the province of Santa Fe, stopping in Rosario for a few hours to visit some of the Methodist missionaries there. Since it was carnival time there was no use visiting the larger cities, for most of the people will not leave their homes to attend meetings. In Venado Tuerto the Methodist church stands on the main plaza of the town, and its bell rings out the same as the Catholic bell. It rained during the hours of the services that had been planned, but the pastor took me to visit in some twenty homes, so the time was not lost. The next week-end I spent in a United Brethren church in the province of Cordoba, coming from there to Buenos Aires.

Everywhere I found great interest in the preparation of young women for the work of the church, both on the part of the pastors and on the part of the churches. It was an inspiration to know and talk to the young women who want to fit themselves to take their places in the church, as voluntary workers or as deaconesses. So many times there are difficulties, due to lack of educational facilities, or to family conditions. The young people of Argentina are realizing more and more their part of the evangelization of their people, and are willing to make sacrifices necessary for the work. When one thinks that our Training School is just starting its sixth year, and that with it started the emphasis on the training of young women he can feel that the progress has been great. One can only pray that those of us upon whom this work must depend financially for a few years may be faithful to our task.

Third Biennial Conference of the All-Canada Movement

By M. B. RYAN

THE conference just closed at Calgary, Alberta, was, by common consent the most representative meeting yet held in the interest of the All-Canada work, despite its far-western location. Seven of the nine provinces were represented by delegates present, while Quebec and Prince Edward Island were present by proxy.

The conference was held jointly with the Alberta provincial convention. Delegates from the province came in increasing numbers until the close; while delegates from the other provinces and many from Alberta were there from the opening of the first session. The total registration was about two hundred.

The All-Canada movement has justified itself. There is a new sense of unity and power as a result of it.

C. L. Burton of Toronto made his report as chairman of the board of trustees of the college for the training of ministers. Mr. Burton is executive head of one of Canada's greatest business concerns, the Robert Simpson Co., and brings to his relations with this young educational venture the same fine sense of values, and the same foresight and executive ability that have given him his high place in the business world. His report showed an encouraging growth and a healthy condition in this Canadian college. Several of its students are preaching with acceptance and success this summer and the prospect is good for a largely increased attendance next year.

The woman's missionary society, under the stimulating field work of Miss Marian V. Royce, shows a good year all across the Dominion. A notable change was made at this convention, in the decision to create a National Women's Missionary Committee, to work in conjunction with the All-Canada committee, in the field of women's work. A further change was made in the arrangement for regional field secretaries, who will replace a national field worker, in their respective sections.

In religious education distinct progress was made during the year under the direction of Miss Royce. Training classes were held in at least fifteen churches, with a marked increase in credits.

A young people's conference had been arranged for, the first summer conference in the history of the Canadian work, to be held at Terrace Beach, Ontario, August 1-7.

John H. Wells, All-Canada evangelist, made a great report of his year's work. Five meetings were held in the province of Alberta during the year, with hundreds turned to the Lord; besides successful meetings at Vancouver, British Columbia, Yellow Grass, Saskatchewan, and at Ontario points. Mr. Wells will continue this line of work.

The report of Hugh B. Kilgour, national secretary, covered nine months service and was an illuminating and forceful exposition of the conditions and the needs of the work in the Dominion, as he had viewed it in a coast-to-coast visitation. Much is due to the stimulus from his work, for the progress that the past year has recorded.

A very interesting report was made by Reuben Butchart, editor of the *Canadian Disciple*, and manager of the publications department. The *Disciple* has grown to be finely representative of our work throughout the Dominion, and under the able management of Mr. Butchart is coming to be recognized as a most creditable publication. Measures were suggested in the convention to largely increase its circulation. At the session of the woman's missionary society, among other forward looking measures taken, was one to secure the placing in every home among our Canadian people of the *Canadian Disciple* and WORLD CALL, as regular visitors.

George H. Stewart, business man of Winnipeg, presided over the All-Canada sessions and J. W. Jenkins of Aldersyde, Alberta, was chairman for the Alberta program. There were notable addresses; especially that by I. J. Cahill, state secretary of Ohio, on the pension scheme for ministers; and those by President F. W. Burnham, Miss Lela E. Taylor and W. C. Macdougall on different phases of the world task. The addresses of both the convention presidents were especially fine. The sermons, by W. G. Kitchen and F. W. Burnham were great challenges to faith.

The devotional climax of the convention was reached in three services; the period of intercession on Saturday night, the sunrise prayer meeting on Sunday morning, and the communion services on Sunday afternoon.

Happy Fellowship in the Calgary Conference

Station UCMS Broadcasting

MISS DAISY JUNE TROUT is spending the months of July and August in rest and freedom from heavy responsibilities of office work. She is gaining in strength, and is looking forward to her return to the office the first of September.

Miss Elizabeth Griggs died in the Home at Marion, Indiana, June 22. She entered the Home in Marion, December 15, 1925, from North Salem, Indiana, where she had been a lifelong member of the Christian church.

Miss Alma E. Moore, state secretary of Kansas, was called to the office in May to assume responsibility for the closing of the year's work of missionary organizations. Miss Moore has provided unusual leadership during this period. Through conference and correspondence she has advised local women's missionary societies and state secretaries in the final plans of the year. She has assisted in making plans for the three-year program of this department and has attended several state conventions in which she has helped to launch plans looking forward to advance in all interests and activities of the missionary organizations. Once before, during the period of the Golden Jubilee, she was called to headquarters in the time of emergency.

The joint executive committee, which assists in the administration of our Negro work, held its quarterly meeting at headquarters July 13-14. This was a very important meeting, because its business is related to the work of the new fiscal year, 1927-28, and actions are reviewed by the National Convention of Negro Churches which meets in Washington, D. C. the last of August. H. B. McCormick was elected to fill the vacancy caused by the resignation of Mrs. Anderson as a member of the joint executive committee.

Jesse M. Bader expects to arrive in San Francisco, September 30, after three months spent in New Zealand and Australia, where he held a series of evangelistic conferences. On his way to St. Louis he will stop at Cheyenne, Wyoming, to assist in the dedication of the new church building.

Frank Hopper has been employed as young people's director for Broadway Church, Cleveland, as a part of the work of the home missions department among immigrants.

Special evangelists have been employed by the evangelistic division of the home missions department as follows: I. E. Adams, Louisiana; C. B. Osgood, South Dakota; Kirby Smith, Tennessee; Max DeWeese, Georgia; H. H. Webb.

Annual reports from our foreign mission fields, excluding China, show 5,230 baptisms for the past year as against 4,673 for the year before, a gain of 557. There are 28,504 Sunday school pupils enrolled in the ten fields and 19,134 under instruction in mission schools. Medical treatments given were 417,170. The total amount raised and expended on the fields themselves was $295,633.

At the last meeting of the executive committee of the United Society, the resignations of Mr. and Mrs. Guy W. Sarvis and Miss Gladys Arnold of China were accepted. Mr. Sarvis has been called as dean of the faculty at Hiram College, the position which he has filled to everyone's satisfaction in the University of Nanking. He went to China in 1911, Mrs. Sarvis in 1913. Miss Arnold's parents went to China from England at an early day under the Foreign Society. Her mother now lives at Hiram, Ohio. Miss Arnold will be in the Public Library at Ft. Wayne, Indiana.

Early reports from the young people's conferences held under the direction of the religious education department are most encouraging. Fourteen have been held up to date and they show a net gain of 142 in attendance.

Mrs. J. M. Stearns and Miss Joy Taylor taught accredited classes on missionary materials and methods in three advanced leadership training schools held during the summer. They also taught courses in summer young people's conferences.

Our woman's missionary organizations have shown a steady increase in financial support for the entire year. The offerings amounted to $615,909.20, which shows an increase of $32,658.18 over last year. This we believe has been due to intensive study and deep interest in all activities of the United Christian Missionary Society, and bespeaks the cooperation of a great constituency actively interested in the woman's missionary societies, circles, triangle clubs and boys' and girls' work.

The All-South Interdenominational Missionary Education Conference was held in Blue Ridge, North Carolina, June 28-July 8. This conference is for the purpose of training church workers for more efficient service in the various departments of church work, with special attention to the missionary activities. Twenty-two Disciples of Christ were enrolled for study in this conference. Miss Cammie Gray, missionary to China, was one of the vesp speakers, and Miss Anna Clarke serve on the faculty, teaching "The Cost of New World." Miss Clarke also served a dean in the Columbia young people's co ference, and in the Negro conference hel at Southern Christian Institute.

Miss Cynthia Pearl Maus is spendin her month of vacation at Northwester University. Mrs. Furbish of Kansas using her vacation also in study at th University of Chicago. The department glad to see the members of the staff an field force taking advantage of every op portunity for additional training for th ever developing work of religious educa tion.

Under the direction of Miss Maus an Roy Ross the young people of our brothe hood in attendance at the Internationa Christian Endeavor Convention, numberin more than five hundred, held a successfu rally in the Euclid Avenue Church July (See report in this issue.)

In March, 1928, the International Mi sionary Council will hold its quadrenni meeting in Jerusalem. S. J. Corey is member of this council and expects t attend this meeting on the way hom from India. E. K. Higdon of the Philip pines has been chosen interdenominatio ally as one of the two members of thi council from the Philippines. His ex pense will be paid by the Filipino churche The conferences will be cared for in tent on the top of Mt. Olivet where Jesus gav the Great Commission to his disciple About twenty-five nationalities will be rep resented in the meeting. There will b one hundred and fifty members present. International and interracial question pertaining to missions will constitute th larger part of the agenda of the confer ence.

The resignation of Miss Deetsy Black burn has been accepted with regret, effec tive September 1; faithful and efficien service since 1921 as our first children' worker among the Negro churches.

The International Council of Religiou Education, has requested that Robert M Hopkins be released for part-time servic to assist in preparations for the World' Sunday School Convention, to be held i Los Angeles, July 11-18, 1928, his salar and expenses to be borne by the World' Sunday School Association for such tim as he gives to this work. This request ha been granted.

A letter from Dr. Victor C. Rambo re ports that his daughter Helen has bee very ill in a hospital in Mussoorie suffer ing with empyema following lobar pneu monia. We are glad to know that she i improving.

Glimpses of the Religious World

THE 200 delegates to the Conference of Church Work for Dependent and Neglected Children, held in New rk recently, passed a resolution urging reased effort to discover the resources d solve the problems of the families m which the children come, to the end at the family may be kept intact and status as a unit improved whenever ssible. The delegates came from 19 ates and represented 12 of the larger otestant bodies.

At Quebec, Halifax, and St. John, N. B., e Canadian Red Cross is maintaining sea- rt nurseries for immigrant mothers and ildren. During the past six years these rseries have given aid to 85,000 women d children, and last year over 5,000 llow-up cards in thirteen different nguages were sent to the Red Cross apters in the districts to which the fami- s were going.

The New York State Department of ealth now requires that all camps for ildren under 16 years of age shall pro- de competent persons to give the children pervision and care. For girls and chil- en under ten years of age these super- sors are to be women. As a step toward tter camp leadership, the Children's elfare Federation of New York City has st conducted a course for camp coun- lors, especially planned for college stu- ents engaged for work at fresh-air camps.

Roland Hayes, the celebrated Negro nger, has recently acquired 600 acres ear Calhoun, Ga., where he was born, hich is to be used as the site for a hool where talented and ambitious Negro tudents may receive training in the arts. he school is intended as a memorial to his other.

The honorary degree of Doctor of acred Theology was conferred on Daniel . Poling, president of the International ociety of Christian Endeavor by yracuse, New York, University.

At the International Convention in leveland the name of the United Society f Christian Endeavor was changed to the nternational Society of Christian En- avor.

A Japanese boy, Kay Sugahara, won he oratorical contest on the Constitution a California polytechnic high school. hat is worthy of a place on the front age. Not that it is marvelous that a apanese boy should win an oratorical ontest, but because the lad is a living roof that if you put the children of all he people of whatever race, creed or lass, in the democratic public schools hey come out loyal, intelligent Americans. —*Reynold E. Blight.*

A national church comity conference is being projected by the Council of Home Missions and the Federal Council of Churches. The purpose of the meeting is to bring together board executives, field administrators, pastors and laymen to confer for two days relative to the need and possibilities of cooperation in church work in the United States.

Pietro Speaks

"You ask me for why I come
To Merico to make my home,
For why I leava Eetaly
And bring not my family?
I tella you—you are my fren',
You call my name an' shake my han'.

"In Eetaly I work all day,
And getta twenty cent for pay;
My wife she work in vineyard too,
My leetle girl she have no shoe.
(She never mind, she only four,
But by-an-by she wanta mor'.)

"My boy I like to sen' to school,
So he be not like me, a fool.
In Eetaly he lern to fight,—
I tink he better read an' rite.
Now how you tink I paya rent,
An' buya cloes wiv twenty cent?
(My wife she maka ten cent more,
But that not much to feeda four!)
You see we got a baby, too,—
He lickle raseal, I tell you!

"You say: 'How long I beena here'?
In two more month it be a year;
I worka hard and pay my debt—
But I not vera richa yet!
In six mor' month I finda home,
An' den my wife an childern come.

"My boy so soon he be a man,
I proud to have him Merican;
My little girl she get nice dress,
And looka jus' like yours, I guess.
(She vary pretty wiv black curl;
You tink day call her 'Dago girl'?)
Sometimes de boys dey teasa me,
But I not min'—an' Rosa, she
Take care herself if bad boy call
Her names, or make her mad at all.

"Her brudder Joe, he take good care
His litel sister anywhere.
We goa back to Eetaly,
When we get rich, by-an-by, you say?
I tinka not! dis country free!
Nexta year de judge he giva me
De paper, so I vote an den—I be,—
You call it, ***citizen?***

"Goo by! Da boss he calla Pete—
I try to make diss gooda street."

It is not to be an occasion for speech making but one for discussing conditions. The convening bodies believe that it is time to transfer cooperation from office files to the field. It will not presume to be a law-making body but will express the convictions of those who hold responsible positions in the various churches. The tentative date is December 6-7; 1927 and the place, Dayton, Ohio.

Japan has given a hearty welcome to Charles V. Vickrey, general secretary of Near East Relief, who arrived there recently for conferences with the Japan Near East Relief committee, of which Kakichi Uchida, president of the Japan Wireless Corporation, is the chairman, and Baron Sakatani and Dr. Soyeda are honorary chairmen. At a luncheon conference held at the Bankers Club, the aged Viscount Shibusawa acted as host, and Mr. Vickrey told of the "Golden Rule" children, 15,000 of whom are still under the teen age. Pupils in many schools in Japan observed Golden Rule Sunday last December by eating frugal meals and making gifts to the Near East Relief.

In appreciation of Commander Richard E. Byrd's carrying a Bible in the trophy box of the airplane "America" on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the home-coming ocean flyers. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the 'America' who were the first to carry the Bible to Europe by air."

The Silver Bay Association, Lake George, New York, celebrated its twenty-fifth anniversary this year. The property owned by this organization consists of about 1600 acres, with buildings and improvements representing an investment of nearly a million dollars, and is used each summer successively by Y. M. C. A., Y. W. C. A., and other Christian organizations, and in winter by the Silver Bay School for Boys.

At five points in China Y. M. C. A. buildings are reported occupied by local governments. This is thought to be a communistic development which will be short lived, as General Chiang Kai Shek, the National leader, has ordered that Y. M. C. A. property be not molested. Of seven American secretaries withdrawn from their posts, three are maintaining helpful contact with their Associations.

One hundred and fifty boys from twenty one nations, including a score from the United States, closed the ceremonial camp fire of the International Boys' Camp of the Y. M. C. A., in Windsor Royal Forest, England, by pledging themselves to the cause of international good will and peace. The symbol of their pledge was the camp fire, which as representatives of their nations they lit with sticks carved from trees in this historic forest. Each representative was wrapped in the flag of his country.

Missionary Societies

Prayer Thoughts

Our Father, we give unto thee praise and gratitude for all the blessings that crowd into our lives every day. Help us to take time to talk with thee, and more time to listen to what thou hast to say unto us. Teach us, as children, to know the love of Christ which alone has the power to drive out the selfishness of our lives. Grant to us the joy of service, in being stepping-stones to others on life's upward path. Help us so to live, looking unto Jesus for strength, that nothing we may do or say may place a stumbling-block in the way of others on life's uneven road.

My Brother's Keeper

Bible Study, Romans 14:13

PETER tells us that "Our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." But there is another disguise he very effectively uses, infinitely small in contrast to the mighty king of beasts, but quite as powerful in its working.

This was the weapon he used in the first trial of his prowess which we have recorded for us when he said to the woman in the beautiful garden of Eden, "Yea, hath God said. Ye shall not eat of any tree of the garden?"

Just a little "question mark" with its insinuating power, and the seed of doubt of God's word was implanted in the woman's heart, which brought forth sin and death.

But we find this little "question mark" also a weapon for truth and justice and righting the wrong. In this "story of the beginnings," Jehovah God also used this weapon with telling effect. It reached the heart of the man, hiding away among the trees of the beautiful garden, like a child thinking thus to conceal his sin. And Jehovah God called unto the man, and said unto him, "Where art thou?"

Lost through his disobedience, that question has been echoing through the ages as God has been patiently working out his redemptive program, and helping man to find his way out of the shadows of sin into the light of liberty and truth. As we read on through the story, we soon find another of these conflicts of the "question marks."

Jehovah God no longer says, "Where art *thou?*" but "Where is *thy brother?*" The stage and characters have changed, but the conflict between good and evil remains the same. And Cain said, "I know not. Am I my brother's keeper?"

One can almost hear the laugh of glee of the evil one as he placed the mark to that question which, too, has echoed through the ages, voicing the deceit and selfishness of the powers of evil at work in the hearts of men and women. A group of Christian men were talking one day at the close of a meeting when present conditions of the liquor traffic had been the subject under discussion. A minister present said, "Why, I know where there is a 'still' within a stone's throw of my church!" At once a good question mark hurled its dart as a man asked, "Well, did you ever throw the stone?"

It seems a far cry back to the garden of Eden, but in these days of greed for gold, when tired backs of women bend to the load, and little eyes droop over tasks too heavy and long, above the busy whirr of the world, Jehovah God, Our Father is calling to every man and woman who claims to be a follower of Jesus Christ, "Where art *thou?* Where is thy brother?" We cannot answer, "Am I my brother's keeper?" for Jesus settled the question forever when he said, "This is my commandment that *ye love one another,* even as I have loved you." Paul makes this practical when he says, "Bear ye one another's burdens, and so fulfil the law of Christ." What the world needs today is fewer stumbling-blocks and more hoisting-blocks!

ELLIE K. PAYNE.

Indianapolis, Indiana.

Missionary Societies

"Forward Through the Ages"

OCTOBER

"Our Daily Bread"

BUSINESS SESSION—PRESIDENT IN CHARGE

PROGRAM

DEVOTIONS: *My Brother's Keeper* Romans 14:13.

Hymn: *Where Cross the Crowded Ways*

Talks: *Christianity and Giant Industry*
In the Orient
In the Occident

Special—*A reading or solo*

Is It Nothing to You? (Forceful Facts on which discussion is based.)

Report on Something To Do (See Program material)

OFFERING SERVICE

Prayer—By His response to the needs of others, let us test our indifference when men, women and little children are done to death by the forces that provide our luxuries.

DISCUSSION:

1. Why should Christians be concerned about the world's industrial problems?
2. If you have any Europeans, Negroes, Mexicans or Orientals in your community what do you know about them and the ways in which they make a living?
3. What do you know about the farm and cannery migrants?
4. How do America's labor laws affect factories in China, Japan and India?
5. Name some industrial conditions in our country making it hard for our missionaries to interest Orientals in Christianity.

BENEDICTION

BIBLIOGRAPHY:

The Adventure of the Church—CAVERT, Chapter IV

New Paths for Old Purposes—BURTON, Chapters II and III

The Cost of a New World—MACLENNAN

Organized for Missions

MRS. J. C. BUTTS of Hillsboro, Texas, writes: "Our church though small in membership is thoroughly organized for missions and we rank A in our state. Our Circle and Triangle organizations are doing splendid work and have been greatly interested in our reading contests. All reached their aim for the year '26-27 and some of them will be on the double honor roll. In my work, I could not do without the *Missionary Quarterly.* Each number seems better than the one before. A number of our women subscribe for WORLD CALL and we have *King's Builders* for all our boys and girls. With the little leaflet 'Discomfort Box' (secured from U. C. M. S.) giving them the idea, our Circle girls took an old chalk box and pasted small pictures from WORLD CALL over it, gave it a coat of varnish, put on a lock and each girl had to keep it one month and really do without something she wanted, and put the money in the box. In a few months the box contained $25. They are all so happy to give in this way, above their regular pledges."

Baptisms in Japan

There were two baptisms at Tennoji Church on Easter Sunday, a young woman from Christy Institute and a young man who was influenced by the young men of the church.

MRS. W. H. ERSKINE.

Osaka, Japan.

The Missionary's Plea

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in vision we behold the crown,
Upon His brow Who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, friends, that we may still endure.

—*The Missionary Review of the World.*

September

4. Albin Carl Bro, China.
6. Hugh A. Slater, Indian Mission.
6. Mrs. Pearl Maude Taylor Sarvis, China.
7. Mrs. Kate Louise Duncan, Tibet.
8. Georgia B. Bateman, Africa.
8. David Luell Watts, Africa.
9. Mrs. Esther Wacknitz Snipes, Africa.
9. Mrs. Bertha Mangon Thomson, India.
12. Goldie Pearl Alumbaugh, Africa.
12. Dr. Wm. Arthur Frymire, Africa.
14. Dr. Louis F. Jaggard, Africa.
14. John Dexter Montgomery, South America.
14. Mrs. Mabel Anna Vierling, China.
16. Dora Winnier, Indian Mission.
22. Dr. Ada McNeil Gordon, India.
24. Mrs. Mabel Avis Perry, Porto Rico.
24. Mary E. Moger, Livingston Academy.
24. C. W. Sorrell, China.
27. Minnie Vautrin, China.
28. Louise Steinmetz Rambo, India.
29. Mrs. Anna Givens Montgomery, South America.
30. Annie Vicie Mullin, India.

Echoes From Everywhere

oman's Evangelical ıion

At a recent meeting of the Woman's vangelical Union, which is composed of l women engaged in evangelical work in rgentina, there were present sixty-five seventy missionaries representing eleven stinct groups working in Argentina. The ject of the meeting, which is an an- ıal affair, is that we may meet for a cial hour and inspirational program and come better acquainted, also for the rpose of welcoming any new workers ho have arrived during the year. At is annual meeting the men workers are ıvited also.

Mrs. Turner of the Salvation Army was ıe leader of the devotional period and e were fortunate in having Madame ertrand, vice-president, and Miss Nieven, ecretary, of the World Young Women's hristian Association, both of whom rought pleasing and worth while mes- ages. We feel that these meetings are ery valuable as a means of obtaining a ırger viewpoint and broader fellowship.

LEONA M. HOLROYD.

Buenos Aires, South America.

Worker's Institute t Manila

Miss Edith Noffsinger, Manila, Philip- ine Islands, writes that during the lat- er part of April a ten-day Workers' nstitute was held at Manila. About wenty employed evangelists and lay orkers lived at the Albert Allen Dor- mitory, studying a specially outlined course. There were classes in the history of our brotherhood, how to set the church in order, New Testament study, sermon outlines, and music. Miss Noffsinger writes that it is very encouraging to feel the spirit of this group of workers.

Carrying On Under Difficulties

There has been considerable tension and anxiety during March because of the capture of Yengin by Tibetans, and subsequent fighting between Yengin and Batang, which still continues.

There has been a transfer of the government here from the old regime to the new National army, but the soldiers are destitute. The Chinese General Maest required a loan of 1150 rupees from individuals of the mission to tide over. This we granted in order to preserve good will, friendliness, and to insure protection during this transition period.

Mrs. Ogden, Gezong Ondo, Gezong Tsitrim and I have spent much time this month preparing primer and spelling lessons in Tibetan for use in the school, and in translating a Chinese Reader into Tibetan. Gezong Ondo and I are preparing a Letter Writer in Tibetan for advanced pupils and for missionaries. I hope this work may be of great use immediately as well as in the future.

JAMES C. OGDEN.

Batang, West China.

A Devoted Worker Dies

F. J. Huegel of San Luis Potosi, Mexico, writes of the sudden death of Carmen Medina in El Muerto, in the midst of a series of meetings leading up to the organization of a church on the following Sunday. She had not been ill and was stricken while working in the kitchen. Mr. and Mrs. Medina had been carrying on the work in this most difficult part

Hidden Answers

1. Some Ways to Peace and Plenty?
2. What experience did Miss White and Miss Pehotsky have in Europe?
3. What retired missionary has recently died?
4. What opportunities for reaching Mexicans in the United States?
5. What message did a Danish church send?
6. What was a unique feature of the International Christian Endeavor Convention?
7. How is Scotch heather compared to the youth of our colleges?
8. What is Ridgewood, New York, called?
9. What territory has one Christian Church in an area of one hundred miles?
10. What is noteworthy about the church at Windsor, Ontario?
11. What are some of the achievements of Negroes?
12. What noted figure of our brotherhood has died recently?

stoned. It is thought that her pioneering in education, in the establishment of a small school, had much to do with the building of the fine government school which now stands in the El Muerto area. It was an utterly abandoned region until Carmen opened her school. Mr. Medina will continue to carry on in El Muerto as pastor of the flock there.

A Busy Vacation

From May 16 to 27, we held the Third Annual Student Conference with an enrollment of eighteen students. Mrs. Boomer, Mrs. Edna Gish and Miss Ely of China, Messrs. Angeles and Palacio, Mrs. Higdon and I taught classes. The Sunday School Union has a new regulation limiting to twenty the number of units which may be earned in a summer conference. It is a wise regulation, as the students have an opportunity to really master the subject matter. Fidelidad Quijano received the diploma conferred by the Sunday School Union and the Union Theological Seminary, indicating that she had completed the three-year course.

During the vacation period we sent out about 1600 Seminary catalogues, 1100 post cards showing a picture of the chapel of the new building and bearing a personal message from me, and about 700 letters which I signed.

E. K. HIGDON.

Manila, Philippine Islands.

Getting In On The Ground Floor

Recently Australia inaugurated the Federal Capital at Canberra, at which time the Duke of York was present. A brief but impressive religious service was conducted by the three largest Protestant communions of the commonwealth. This capital is unique in that the site was selected and the city planned with the federal buildings as the center, where before there had been nothing but waste land.

Of special interest to our brotherhood in view of the present project for a National Church in Washington is the movement on the part of Disciples of Christ in Australia to raise a Canberra Fund for the purchase of a site for a Capital Church. We commend their enterprise.

A Successful Operation

Helping to care for the large number of sick during the influenza epidemic, and certain other necessary tasks, kept me from giving more than two-thirds of the usual amount of time to language study.

In addition to helping with the work of the hospital and dispensary, I attended twenty-five other medical cases and performed one minor surgical operation.

In January we operated upon a chronic empyema case, that of a young Tibetan who, while upon a religious pilgrimage last September, was shot through the left lung by robbers. Following the operation his condition was much improved, but he lacked much of being in condition to leave the hospital when some of his friends and Buddhist lamas felt it necessary to have him return to his home some days' journey to the north of Batang. We were quite relieved and pleased when word came recently that he has reached his home without suffering a relapse and that he continues to improve.

NORTON H. BARE.

Batang, West China.

Wedding Bells In Porto Rico

Word has come to headquarters of the marriage in Porto Rico of Miss Consuelo Perez Guerra to Angel Beauchamp, one of the seminary students who will finish his course in the near future, and will become pastor of one of our churches of that island. Miss Florence A. Mills writes: "It was a beautiful wedding, in the home of Angel's brother, who is a sergeant in the army and lives on government property, so there was not the rabble about the place that we usually have on such occasions in Porto Rico. Consuelo was so sweet in her simple white dress with the crown and veil without which a Porto Rican bride is in disgrace. They were a happy couple and I have all confidence that they will have a happy life together. The home, which Mrs. Wilkinson built with the thought of leaving it for Consuelo and the work of the Mission, has been painted and cleaned up in the last few weeks and it looked cosy and neat as they came back to Bayamon after the wedding."

Government Schools Adopting Modern Methods

An important event in the annals of Rath was the annual meeting of the Schoolmaster's Association at which several hundred were present. Such questions as More Effective Methods of Teaching Hygiene; Temperance and Agriculture, were ably discussed. The local district board has introduced a form of devotional exercises for all village schools. In schools I have visited they are carried out in quiet reverence by the boys.

I baptized seven Easter Sunday and three more are ready for baptism.

J. N. BIERMA.

Rath, India.

Missionary Meeting In Laoag

A very fine missionary meeting was held at the home of Mrs. Pickett the last Friday of the month. The attendance was good and the women much interested in the stories of Chinese life which some of the younger members translated into the dialect. I was especially interested in the report of the president regarding the calling she had done among the Chinese women here in Laoag and the conditions she found. Nearly all the business of the town is done by the Chinese. In the shop of a Chinese Christian the woman is often out in front, but in all others, she remains in seclusion, and one would never dream of her existence. Even at a funeral she never appears.

MRS. PAUL D. KENNEDY.

Laoag, Philippine Islands.

In Memoriam

Mrs. Anna Gray, Maroa, Illinois. Member of the Maroa church for forty-three years and charter member of the missionary society.

Mrs. Maude Nelson, February 6, 1927, St. Joseph, Missouri. Active member of Mitchell Park Church.

Mrs. Margaret E. Ralston, June 15, 1927, Wellsburg, West Virginia. Faithful treasurer of missionary society for fifteen years. Age 67.

Mrs. W. J. Hyndman, June 30, 1927, Wellsburg, West Virginia. Faithful Bible school teacher.

Mrs. Charlotta Adaline Ebert, November 29, 1926. Leipsic, Ohio. Loyal member of the church. Age 81.

Mrs. Alcinda Josephine Kelly, February 22, 1927, Leipsic, Ohio. Devoted member of the church. Age 76.

Mrs. Mattie Moore Pursley, June 10, 1927. Member of Mt. Zion missionary society, Winchester, Kentucky.

Looking to a Parent-Teachers Association

A very interesting social event recently was the annual reception in Colegio Americano given by the school in honor of the parents and teachers of our boys. The idea of bringing the parents and teachers together in an evening of social contact and fellowship is something new to this country. For that reason it takes time to interest the parents and persuade them that there is something to be gained by closer cooperation with the school authorities and teachers. It was very gratifying this year to have a large and very representative group of the parents present. From this small beginning we look forward with hope to the time when a regular Parent-Teachers Association will be one of the most vital units of our school organization.

H. T. HOLROYD.

Buenos Aires, South America.

A Nurse Who Became Her Own Patient

The first fifteen days of March I spent most of my time in bed trying out a new malaria treatment which did not work. It was not a very easy treatment and we were all in hopes it would prove a cure. Dr. Bare looked after my work at the hospital while I was ill and also gave me kind attention, for which I am grateful.

This last month we have had an epidemic of flu, which has made the hospital work heavy.

GRACE YOUNG.

Batang, West China.

Disciples of Christ and the New World

By LUCY KING DeMOSS

[T IS my privilege to tell you of men and women whose lives were filled with events as thrilling as any told those who have gone to China or India Africa or the islands of the sea. These nts took place right here in our own ntinent. And the heroes were men and men who have a right to be named as neers with Daniel Boone and Kit Carn, or as patriots with Paul Revere and neral Putnam.''

These flaming words were written about ne of the first of the pioneer mission- es into the northwest. They are just as ing to use in connection with the ''herls'' of a little later day who bore the ch of Christ into wilderness tracts of r country, over mountain and plain, nding churches and Sunday schools, during cold and hunger and untold danrs that the people might hear the read- g of God's word and worship him in ayer and hymns and the observance of Lord's Supper. Men and women and ldren, blazing the trail for civilization, th the Bible as the great guide book to ogress.

''You Are Cordially Invited''

We are told by those who want us to ve all the fine points of good training be ready *always* for the guest who may me. That is excellent advice, for it ans hospitality and preparedness and all se things that are the earmarks of good usekeeping. But it is a good deal of n, also, to prepare *especially* for certain ests on state occasions.

If we are following the suggestion of se far-seeing friends of ours at 425 Baliviere Avenue, St. Louis, and expect share our October program with some er group of boys and girls (see top of ge, October program) we'll want to ut our best foot foremost!'' What can r club do to make this meeting most inresting and enjoyable?

1. Make your invitation to the visiting b really *inviting*. (a) A cut-out picture of a galloping horse with its brave rider—regular Paul Revere style—with the invitation tucked in his pocket (you know, the horse pasted on card-board with a slit where the pocket is) would be striking and appropriate, for John Boggess' ride is always something to make the heart beat faster. (b) A torch, cut from brown paper (or made with water color) with flame of bright orange, might be used to decorate the invitation, or (c) a print of one of the pioneers, with coon-skin cap and boots, etc.

2. Dressing up the church or home. Autumn leaves in abundance make the best decoration for October, with asters or chrysanthemums or other fall flowers. A hike in the woods will be all the ''expense'' necessary to secure this ravishing color scheme.

3. The reception committee. Appoint two or three of the friendliest of your club to meet the guests and see that they are made welcome. You know how unhappy you feel to go to a strange place and have nobody pay any attention to you. If the guests are not known to all of your members, provide badges on which the names of everyone, members and guests, may be written. A good way to get acquainted would be to write out well-known missionary sayings, such as you will find at the top of each month's program, cut them in twos or threes, hand the pieces to each person who comes and then let him fit the sayings together. In this way, or some other like it, the guests will be mixed around among your members as they should be.

4. The program. Get through with the business period as quietly and quickly as possible, keeping to the schedule you have made. If you allow fifteen minutes, keep the business within fifteen minutes.

The leader of the program should *know* that each part has been carefully prepared. It would be courteous to ask a visiting boy or girl to read the Scripture or supply a special song, but the main part of the program should be furnished by the home club.

The beautiful story in the worship service, and those that come later in the program should be given from memory, the leaflets not in evidence at all. Pride in the achievements of the Disciples of Christ in those early days should demand the best and most enthusiastic narrative possible of those heroes and heroines and their sacrifice and gallant courage.

5. Popcorn and molasses candy would make proper refreshments to fit into the picture! If that is too hard, have the reddest of apples and some doughnuts. After you have talked about covered wagons and Indians and sod houses it would be an anti-climax to serve hot chocolate or ice-cream, but if you will be conventional there is no help for it!

The Hymns for the Month

The two hymns suggested are so beautiful, you really must not fail to use them. Do not follow the line of least resistance and substitute others.

Program for Triangle Clubs

My Father worketh also and I work

Heralds of Christ

OCTOBER

Union Meeting With a Triangle Club, or Unorganized Group of the Same Age

DISCIPLES OF CHRIST AND THE NEW WORLD

BUSINESS PERIOD IN CHARGE OF PRESIDENT
- Hymn: *Take Thou This Hour*
- Prayer
- Business

WORSHIP:
- Hymn: *Heralds of Christ*
- Scripture: Matt. 7:12
- Story: *The Rule Which We Call Golden*
- Prayer Hymn: *Lord, speak to me, that I may speak. Stanzas* 1 *and* 4
- Offering: *Instrumental Music* (Hymn above)

STORIES:
- *John Boggess' Ride*
- *Heralds of Christ in the Home Land*
- *Triangle Helps from World Call*

TRIANGLE BENEDICTION

Circle Program

OCTOBER

Unknown Fields of Industry in the Orient

HYMN: *Hark! The Voice of Jesus Calling*

PRAYER

BUSINESS

PROGRAM:
- *Who Makes Our Silk?*
- *''We Are Always Tired'' Women; Miners of Japan*
- *What Can We Do?*

QUEST HOUR:
1. What are the arguments for and against child labor? If a child has to stay out of school to work, what are the losses and what the gains for the child, the family, society?
2. List the kinds of work in which people of your community are engaged. With how many of the people who work would you be willing to exchange places? Why, or why not?

WORSHIP PRELUDE: *Where Cross the Crowded Ways of Life*
- Theme: *Getters and Spenders*
- Scripture: Mark 14:3-9; John 12:4-6
- Hymn: *Where Cross the Crowded Ways of Life*
- Short Talk on Theme:
- Offertory Hymn: *Take My Life and Let It Be*
- Circle of Prayer for courage to live the Jesus way of sharing. To refrain from waste and luxury when there are those in need. To make relationships to God and man on the Christian basis.

CIRCLE BENEDICTION

Young People's Work in Latin America

By ZONA SMITH

In Pursuit of the Good

Young People's Christian Association in the Belgrano Church, Buenos Aires, Argentina

THE organization of young people in our church in Belgrano, Buenos Aires is similar to a society of Christian Endeavor although the young people have drawn up the constitution themselves and have adopted the name, "Asociación Cristiana, 'En pos del Bien.'" which means, "Christian Association, 'In Pursuit of the Good.'" It has a membership of forty-five, while the organization of the Colegiales numbers twenty-three.

The constitution provides for a governing committee consisting of four officers, four other members and two substitutes, and an honorary committee consisting of the officers of the church and the pastor. The honorary members have a voice in the direction of the society but do not vote. Mr. Montgomery is an honorary member, Mrs. Montgomery is a voting member and both help with the programs of the meetings.

The objects of the society are as follows: to unite the young people in cooperation with the whole church for the furtherance of Christ's gospel among young people; to develop the social, physical, intellectual and spiritual life; to encourage union and harmony among Christian young people in accordance with the principles of the gospel of Christ.

A small monthly quota is obligatory and that of the young men members is double that of the young women.

The organization is of fairly recent origin but is an outgrowth of the work of former years, especially of the work of Mr. and Mrs. Robert Lemmon with the young people, and more particularly of a club of girls to which Mrs. Lemmon devoted much time and thought.

There are three meetings per month, all held at the church, one being a business meeting held on Sunday afternoon. The other two are held on Saturday evenings, one a devotional service in which various members take part, and the other a social meeting preceded by a thirty minute devotional service. At the social meeting simple refreshments are served and games are played in the patio. In the devotional and business meetings there has been improvement and development of the members in their participation. The Christian Endeavor subjects and suggestions are used and the young people handle the meetings themselves and do it well.

A communication has just been sent out to each member, written on printed stationery. The letterhead gives the name of the society and the church address. The letter is an invitation to all the services of the church stating the nature of the different meetings and giving day and hour. It is also an earnest and affectionate call to the members asking for their hearty cooperation in attendance and punctuality at all the services mentioned. They are reminded that the work should be a humble tribute to the Almighty for the benefits enjoyed continually by the church and the Association, and that the service should be rendered in gratitude for his care. It is emphasized that the work of the individual member is indispensable and each one is urged to do something. The letter is properly signed by the president and secretary in behalf of the governing committee, and it also bears the special seal of the society.

A goodly number of these young people are awake to the possibilities of the Sunday school and contribute much to it and to the church services in their loyalty interest and enthusiasm. To the music of Sunday school and church some make very creditable contributions in song and in violin and piano selections. The whole church united in a beautiful early morning service on Easter Sunday. There were five baptisms, two of them being young men of this group.

The accompanying picture will reveal to you that they are a happy bunch. The president of the society began coming to our Sunday school when a very small boy and is very happy in the consecration of his life to Jesus Christ. We are hoping to have some splendid lay workers and more than one trained messenger of the Cross from this group.

A children's club, similar in its meetings and working to a Junior Endeavor meets twice a month on Sunday afternoons, and there are twenty or twenty five members.

Senior Christian Endeavor Topics

September

4. Being Careful of Our Speech. Matt. 12:33-37.
11. What Do I Expect This School Year to Do for Me? Prov. 9:9-12. *The Autobiography of a Shock,* May, 1927, WORLD CALL, page 5.
18. How Can the Movies Be Improved? Matt. 18:7-9. *Making the Church Effective in the World,* July, 1926, WORLD CALL, page 4.
25. What Would Happen If All Church Members Were Really Christian? 1 Cor. 13:1-13. *An Old Love Letter,* July, 1927, WORLD CALL, page 48.

Intermediate Christian Endeavor Topics

September

4. The Use and Abuse of the Tongue. Jas. 3:1-18.
11. How Should I Spend God's Portion of My Money? Mal. 3:8-12; 2 Cor. 8:1-5, 9. *Stewardship a Divine Partnership,* June, 1927, WORLD CALL, page 42.
18. What's Wrong and What's Right With the Movies? 2 Peter 2:1-3; Phil. 4:8. *Making the Church Effective in the World,* July, 1926, WORLD CALL, page 5.
25. What Would Happen if All Church Members Were Really Christian? 1 Cor. 13:1-13. *An Old Love Letter,* July, 1927, WORLD CALL, page 48.

Board of Education and Work of Our Colleges

Illinois and Atlantic Christian College Crusades Completed—Reavis and Moon Become Butler College Professors—Five Young Men Ordained to the Ministry at University Church, Des Moines

GO-TO-COLLEGE Sunday, the second Sunday in September, is approaching. Churches throughout the brotherhood are making preparations for its observance.

This day affords an opportunity to the church to lay emphasis on the value of college training, its significance in preserving the life of the church, and the part our own colleges are having in the great educational program of our times. The recognition of those young people who are planning to attend college serves to impress upon them, the local congregation and the community, the importance of a college education in the eyes of the church, and to inspire other young people to follow in their footsteps.

A second objective of the day is the building up of a Student Aid Loan Fund by our people, whereby deserving students may be assisted in the securing of a college education in one of our own institutions. Churches, church schools and Endeavor societies are urged to give special consideration to this part of the day's observance. Offerings are to be sent to the Board of Education to be added to the General Student Aid Loan Fund. Provision is also made for the establishing, by individuals and churches, of named loan funds, to be gradually builded through a period of years. Further information concerning these funds may be secured from the office of the Board of Education, 309 Chamber of Commerce Building, Indianapolis.

The Illinois Crusade

The Illinois crusade for Christian education was completed on June 30, 1927. The goal of the crusade, $1,000,000, was over-subscribed by $254,373.22. Eureka College and the Illinois Disciples' Foundation are equal participants in the benefits of the crusade, with the Illinois Christian Missionary Society sharing to the extent of $50,000. Dr. H. H. Harmon, secretary of the department of endowments, was the general director of the crusade, with George C. Aydelott, of Lincoln, Nebraska, as associate director.

In writing to Dr. Harmon, Richard Dickinson, chairman of the board of trustees of Eureka College, says concerning the crusade:

"At the meeting of the Board of Trustees of Eureka College this week we reviewed the results of the crusade and there was general rejoicing in this great achievement. We want you to know that we appreciate the good work done by your organization in accomplishing this notable success."

Atlantic Christian College Crusade

Another college crusade has come to a successful conclusion during the past few weeks. The Atlantic Christian College crusade for $300,000 closed July 15 with a total pledged of $320,000. In addition to this amount, the city of Wilson, North Carolina, where the college is located, has recently raised $100,000 to be used for equipment for the college. After the expense of promotion is paid, the crusade funds will be added to the endowment of the college. The success of this project insures a future of splendid usefulness for this promising institution which is making so significant a contribution to the church in the Carolinas and throughout the brotherhood.

Lexington, Kentucky. Harlie L. Smith, assistant professor of economics spent July in student promotion work in the interest of Transylvania College and the College of the Bible. He acted as dean of the young people's conference held at Terrace Park, Ontario, Canada, August 1 to 7. He also served in the same capacity at the conference at Keuka Park College, Keuka Park, New York, August 8 to 14.

Thomas B. Macartney, professor of sociology of Transylvania College, served as counselor at Camp Greenbrier, a summer camp and school for boys, located at Alderson, West Virginia.

Indianapolis, Indiana. Announcement has been made of the faculty of the College of Religion of Butler University for the collegiate year beginning in September. It includes the following teachers and lecturers: Robert J. Aley, president; Frederick D. Kershner, dean and professor of Christian doctrine; Bruce L. Kershner, professor of practical theology; Rabbi M. M. Feuerlicht, professor of Semitics; Tolbert F. Reavis, professor of church history; Everard R. Moon, professor of missions; William F. Bacon, instructor in the Old Testament and Semitics; Miss Allena Grafton, instructor in religious education and church secretarial training. W. A. Shullenberger, pastor of Central Christian Church, and Thomas W. Grafton, ex-pastor of Third Christian Church, will lecture throughout the year in the department of practical theology. Dr. Grafton will become chaplain and student adviser of the college.

Among the special lecturers are Dr. J. Ross Stevenson, president of Princeton Theological Seminary; Dean Walter S. Athearn, of Boston University; Dr. Arthur Holmes of the University of Pennsylvania; B. A. Abbott, of St. Louis, editor of *The Christian-Evangelist*, and P. H. Welshimer, pastor of the First Christian Church, Canton, Ohio.

The new heads of two departments are our widely known mission workers. Professor Reavis was a missionary for twelve years in Buenos Aires. He studied in the University of Buenos Aires, leading to the degree of doctor of philosophy, and expects to receive this degree from Indiana University in a few months. Professor Moon was in our Congo mission field for fifteen years. Both Professor Moon and Professor Reavis have been members of the faculty of the College of Missions for the last two or three years.

The College of Religion of Butler University has leased the first and second floors of the College of Missions building for its work during the coming year.

Enid, Oklahoma. The Ministerial Association of Phillips University was the largest organization on the campus last year. All the students of the College of the Bible, numbering 188, were members. One of the gratifying features of the College of the Bible is the fact that 28 were graduate students. Phillips is building up a strong graduate department. Six professors will give full time to the work of this department the coming year.

The summer term of Phillips University has been well attended and unusually successful in every way. The enrollment reached a total of 309. The largest number were enrolled in the College of Education, which had 171.

Hiram, Ohio. Miss Anna Laura Gould, the first dean of women of Hiram College, died at the home of her sister in Alhambra, California, June 12, following a brief illness. Miss Gould was born in Bedford, Ohio, May 8, 1875, and received her early education in the village school. After teaching in the district schools near her home she entered Hiram College and graduated in the class of 1897. She returned to Bedford and taught in the schools there for several years before going back to Hiram. For

fifteen years Miss Gould served Hiram College faithfully as assistant teacher in history and Latin, professor of history, lady principal, and dean of women, which position she held at the time of her retirement in 1921.

Chicago, Illinois. Dr. W. E. Garrison, for the past six years dean of the Disciples Divinity House of the University of Chicago, retired from that office on June 30 to devote himself to the double work of teaching in the Divinity House and doing editorial work on the *Christian Century*. Dr. E. S. Ames assumes the duties of the deanship. Through the period of his office as dean, Dr. Garrison has been a member of the Board of Education of the Disciples of Christ and one of its valued counselors. Dr. Ames will now be the representative of the Disciples Divinity House on the Board of Education.

Sherman, Texas. The human life enters upon its most useful period at the age of thirty-three. Then it is the full vigor of manhood and the full glory of womanhood begin to manifest themselves. At the age of thirty-three, Carr-Burdette College feels that it is entering upon its most useful period. Far more students have reserved rooms than had done so at this time last year. A beautiful home life and an efficient faculty are rapidly popularizing the school. Three thousand girls have been the beneficiaries of the influence of this school.

Within the term Carr-Burdette has been inspected by the officials of both the State Department of Education and the National Bureau of Education. The latter inspection was made by Dr. C. R. Foster of Washington, D. C., whose report deals with statistical data, and shows Carr-Burdette in a most favorable manner. An excerpt from the report of the Inspector of the Texas Department of Education is as follows: "The work of Carr-Burdette College is carried on in very adequate, comfortable and modern buildings. Library and laboratory equipment is fully up to standard. The personnel of the teaching force is far above the average both as to educational qualifications and successful teaching experience. As a result a very high type of student accomplishment is being realized."

Bethany, West Virginia. The last appointment to the faculty of Bethany College was announced recently by President Cloyd Goodnight. F. H. Kirkpatrick has been named as executive secretary to the president. He will also be in charge of alumni and public relations and will serve as dean of freshmen.

Alumni of Bethany College will be interested to know that the old chapel is being repaired.

Wilson, North Carolina. A group of interested, local members of Atlantic Christian College Alumni Association met on the college campus in June and organized the Wilson County chapter. Miss Agnes Peele was elected president; Mrs. J. O. Hearne, Jr., secretary; Miss Mary Harper, chairman of membership committee. It was voted that an alumni bulletin be issued at an early date, Miss Sadie Green to be the editor and Anderson Boswell the business manager. The need for this chapter and for similar chapters over the state and their possibilities were discussed.

Lynchburg, Virginia. According to a statement made by Coach E. L. Wright, fifty per cent of the men enrolled in Lynchburg College last year took part in some varsity contest, and eighty per cent in varsity or intramural athletics. With the entire male enrollment numbering 110, 55 took part in regular intercollegiate play, and 88 participated in some branch of sport.

Des Moines, Iowa. Of special interest to the people of the church is the fact that about fifty churches have been supplied with preaching by the ministerial students of Drake University. Five young men were ordained to the ministry Sunday afternoon June 5, at University Church.

Dr. H. O. Pritchard, general secretary of the Board of Education, attended the Western Washington convention, held at Centralia, July 11-17, and the California conventions. At the Northern California convention, held at Santa Cruz, July 18-24, he gave the daily morning devotional studies and delivered an address each evening.

July 30 at the Union Avenue Church, St. Louis, Miss Corinne Holloway, daughter of H. B. Holloway, office manager of the United Christian Missionary Society and transportation secretary of the International Convention of Disciples of Christ, was married to Edward Russell Tweddale. President F. W. Burnham pronounced the ceremony. Between her high school and college courses Mrs. Tweddale was a stenographer in the offices of the United Society. Both Mr. and Mrs. Tweddale were educated at Eureka College. He is the newly appointed athletic director and coach of Atlantic Christian College, Wilson, North Carolina.

The Kennedy School of Missions, Hartford, Connecticut, has secured Dean George W. Brown of the College of Missions at Indianapolis to take a place on its teaching staff and Lynchburg College has engaged Professor O. J. Grainger to take its chair of philosophy. These professors were comrades in missionary service in India as well as since then in the College of Missions.

Thirteen denominational and independent colleges of Minnesota joined in an invitation to Robert L. Kelly, editor of *Christian Education*, to make an investigation of their resources, personnel and activities, and to answer the question, What are they contributing to human welfare in general and to the welfar of Minnesota in particular?

Six of the colleges are Catholic, fou are Lutheran and one each is affiliate with the Congregational, Methodist Epi copal and Presbyterian churches. D Kelly accepted the invitation and spen several weeks in the state visiting eac of the thirteen institutions as well a the University of Minnesota, and hol ing numerous conferences.

It is believed this is a new type o project in Christian education. This i the first time that all the private co leges of a state without regard to churc affiliations have opened their classroom laboratories and libraries, their offic of administration and their archives an asked for a frank appraisal of thei methods and their product. It is a r markable indication of the growing unit of a group of colleges, under widely di fering types of control, but all inter on the purpose to conserve and promot the cause of Christian education.

The Situation at Batang

A LETTER from the Batang Missio dated May 10 indicates that whil everything is quiet in their section o the country, that the problem of secu ing money is coming to be a very critic one. The station at Batang is ver much isolated from large centers of trad and commerce and our missionaries ar under the necessity of selling orders o the mission account in Shanghai fo cash. Because of disturbed condition throughout China and the effect of thi upon centers in West China, our missio aries report that they are not able t secure money to carry on the work.

Formerly they have been able to sen to Tatsienlu in West China, eighte days' journey, where a China Inlan Mission worker has secured money f them. Now they have found this cours impossible and the missionary on who they depended is coming home becaus of war conditions.

The American Consul has asked th missionaries to leave Batang. They ha not felt like doing so up to this tim because there seems to be no danger an it is safer to stay than to try to leav the country. However, the fact that o missionaries may not be able to secu money to carry on the work or wit which to live; may force them to leav If they should leave the station, th property and work would be left i charge of the native leaders. The co sul has informed them that the be route out is through Burma and, if th should be under the necessity of wit drawing, this is possibly the road the would take. On getting into the nort ern part of Burma, they could make co tact with the American Consul at Ra goon and thus secure funds from the s ciety. The missionaries are determin to stay at Batang if it is at all po sible.

STEPHEN J. COREY.

Speaking of Books

Employ your time in improving yourself by other men's writings, so shall you come easily by that for which others have labored hard. Prefer knowledge to wealth, for the one is transitory, the other perpetual.—SOCRATES.

ew Paths for Old Purposes*

T IS an extraordinary achievement in writing, printing and distribution t puts this illuminating volume o the hands of mission study classes use this summer and fall though it dated April, 1927. Even the Lind-gh books are not much fresher.

The author is the daughter of the late esident Ernest D. Burton, president of University of Chicago, who was un-elled on this continent in his com-nation of scholarship and Christian de-tion. In extensive travels and writ-gs and constant leadership in responsi-missionary and educational service, iss Burton is eminently qualified to eak with authority on the subjects hich she handles. Her own definition this volume in the foreword is aptly scriptive:

"The Christian missionary movement a living thing; one of the most con-icuous and convincing evidences of the tality of the Christian religion. This ok seeks to point out some of the w and inescapable demands which are day being made upon it in this and her countries. It attempts to make ear that the same purposes and motives hich have, through the centuries, im-lled the followers of Jesus Christ to ake disciples of all the nations, con-rain us now to face with courage and nsecration the great needs of this hour. endeavors, too, to show that the new bligations which challenge Christian issions today will not destroy but ther fulfil the work of the past. So ilsing with life is the missionary move-ent that we have only begun to appre-ate its power for growth. Its days of eatest fruitfulness are ahead. Noth-g vital will be destroyed or lost. ather, the old will gain fresh vigor om the new, and the new will reveal e indispensable value of the old."

The tragedy of the hour is that news-apers, moving pictures and even books e presenting to the people of all na-ons the things which those people like see and read, which are generally par-al and frequently false, especially as ey relate to people of other lands. his makes missions both more difficult d more necessary than ever before.

The difficulty of missions is quadrupled gain by the failure of the nations that e called Christian to exemplify in their fe the truth of the religion which they ofess. In the old days the missionary as accepted as an example of the fruit of Christianity. Now all of the non-Christian people are wondering why the religion of Christ is not more generally practiced in the lands from which the missionaries come.

Since all the world is one neighborhood, problems of health, industry and religion are world-wide questions and it is no more possible to stop foreign missions until the task of home missions is completed than it is to stamp out cholera in one country while allowing it to rage undisturbed in all others.

Possibly the severest handicap under which the missionary enterprise labors is race prejudice, for this is harbored not merely by the vicious and indifferent elements of Christian and non-Christian nations alike, but by most of the finest and best people of every land. Miss Burton quotes one visitor to the Orient who was told "always to remember in speaking to Indian students, that they tend to think of America chiefly as a country where they lynch Negroes and insult Indians." In this respect as in others, she reports the progress that is being made, and here she gives this wise suggestion:

"To have fellowship with people of other races does not mean to idealize them, any more than it does in the case of friends of our own race. It does not mean claiming for them qualities which they do not possess, nor seeing them as other than they are. It means knowing them as human beings, interesting, appealing human beings, with strengths and weaknesses, hopes and longings, failings and splendors—like all the rest of humanity. We are too impersonal much of the time. As life grows more and more complex, we tend to become more and more so. Unless we know people of other races, we are too apt to make sweeping generalizations about 'the Chinese' or 'the Indians' or 'the Negroes.' But it is not possible to think of an abstract 'Japanese race' or 'Negro race' when one has personal friends among them."

Closely linked with racial differences are the difficulties involved in international discriminations. Here also we are making progress but have a long road to travel. Regarding the spirit in which foreign missionary work must be conducted in this new day, Miss Burton quotes Dr. Cheng Ching Yi as saying frankly: "The foreign taste of Christianity is too strong for the people of China to like it. In introducing to the people of the East the teaching of Jesus, the missionary has brought with him many of the traditions, customs, habits, interpretations, that he acquired in the West . . . . . We make no reflection on the good work done by the worthy men and women of bygone days. They could not, believing as they did, have done otherwise. We should undoubtedly have done the same had we been in their position . . . . But the day for better things is dawning."

Miss Burton's definition of missions as a world-wide adventure in fellowship is thus indicated:

"Is the day of Christian missions over? Or is it drawing to a close? These questions are being frequently asked today. If Christian missions are conceived as a spiritual charity to benighted souls, if Christian missionaries are thought of as Lords Bountiful, going forth to 'do good' to 'poor heathen,' the answer is perhaps yes. But if Christian missions are conceived—as surely they are, by those who are in touch with them and know their work—as the united world-wide efforts of all Christians everywhere to make the whole world Christian, then the task of Christian missions, so far from drawing to a close, is hardly more than well begun."

**New Paths for Old Purposes.* Missionary Education Movement and Council of Women for Home Missions, New York. Cloth $1.00; paper $0.50.

Future of Christianity in China

A SYMPOSIUM entitled "The Future of Christianity in China" is featured in the July number of the *International Review of Missions* just off the press. The writers of articles under this heading are Dr. Edward H. Hume, former president of Yale-in-China, Stewart Yui and Dr. A. H. Bray. Mission work in Africa and India is considered in a series of unusually constructive articles among which are: "The Agreement Between India and South Africa," by C. F. Andrews; "The Relation of Missions to Native Society," by Dr. M. Schlunk; "The Tribal Initiation Ceremony of the Lokele," by W. Millman; "Methodists Look at Their Policies in India," by Dr. Ralph E. Diffendorfer; "The Bible in the Religious Education of Africa," by E. W. Thompson; "Surinam," by W. Burkhardt; "In the Nile Delta," by I. M. Scott Moncrieff.

Charles H. Fahs, director of the Missionary Research Library, New York City, contributes an article on "Tendencies in Missionary Giving in the United States" which should be carefully studied by every missionary administrator whose duties bring him into contact with finances and the "home field." Likewise Dr. Diffendorfer's bold facing of the facts of missions in India deserves the earnest consideration of all who have to do with the shaping of either church or school policies—especially in India.

Wanderland-Wonderland

"I See—"

by Lucy King De Moss

SEPTEMBER was on its way down the year and school bells all over the world were beginning to get themselves in tune to welcome the children.

Uncle Jack Dexter had planned a last hike for the five boys and girls who had spent the summer months in his mountain home.

"It isn't very far, so Rilla can go (Rilla was the smallest one) and it isn't very steep climbing, so Alice's pet ankle will not grumble (Alice had sprained her ankle a few days before)" said Uncle Jack, as he got out all the walking sticks and let each of the children take the one he liked best.

Up the white road, over the top of the hill and down on the other side went the little army—until they came to a path that wound in between the trees and ended in a most surprising fashion at the fork of a grass-grown road.

Uncle Jack struck off down the lower trail and presently stopped at a friendly fence with its lower bar down, so the children could scramble through. It was only a short walk, then, to a very rugged old bridge and—

"Peggy's Runway!" announced Uncle Jack, pointing high up on the right.

Now Peggy's Runway was a beautiful waterfall that tumbled down over hundreds of giant rocks, under the bridge, and on and on, rushing and chattering to the river beneath. That is, it did all this, Uncle Jack said, after a hard rain. This day only a silver trickle could be seen and the children climbed up over the ledges, with the help of bushes and saplings, until they stood on a great flat stone shaded by rhododendrons—the most delightful picnic place one could imagine.

After awhile Uncle Jack began a game which he called "I See."

"I see," he said, "I see the riffles in the river, where the bass was caught that we had for dinner yesterday."

"I see," said Catharine, "the clump of pine trees where we got the needles for our balsam pillow."

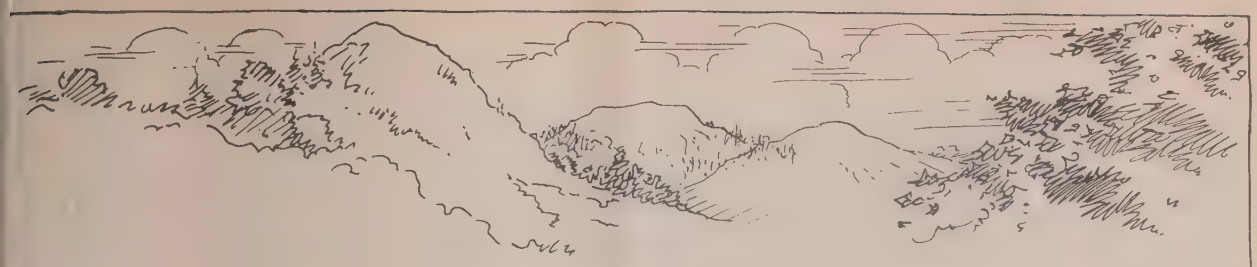
"I see," said Edward, "the road that goes by Uncle Jack's house and makes a turn at the bridge—"

"And there's the bridge!" cried Ruth, excitedly.

"I see," said James, "the boys' camp on the river bank and their red boat on the shore."

"I see," said Rilla, the smallest one, "the pasture behind the house where Katie the black cow eats grass all day, with her little red calf."

"And now," said Uncle Jack, "there is something that I see that you cannot, until I tell you about it: Behind that farthest stretch of mountains there live



some boys and girls with their mother and father. Their home is one room made of logs, where they all eat and sleep. It has no window and just one door.

"Two summers ago a girl from the Big City rode horseback through the mountains. One day she stopped at the log house, where the children live, to rest and get a drink of water. As she stood in the doorway, she looked out into a lovely woodsy valley and at her feet a dozen different wild flowers grew. The sky was deep, deep, blue, with fluffy white clouds sailing in it—

"'In the beginning God created the heaven and the earth,' said the Girl, softly.

"'Who's God?' asked a voice at her side.

"The Girl looked down. A boy about as old as James was looking up at her with big eyes.

"'Why, don't you know about God, sonny?' asked the Girl, almost too surprised to speak.

"'Who's God?' and by that time the other children had come close to listen.

"'Don't know your dear Heavenly Father?' said the Girl, wonderingly, and then she sat right down on the doorstep and for an hour talked with those children about the One who had made the woods and the blue sky and the flowers at their feet. Their mother, very shy at first, came to listen, too.

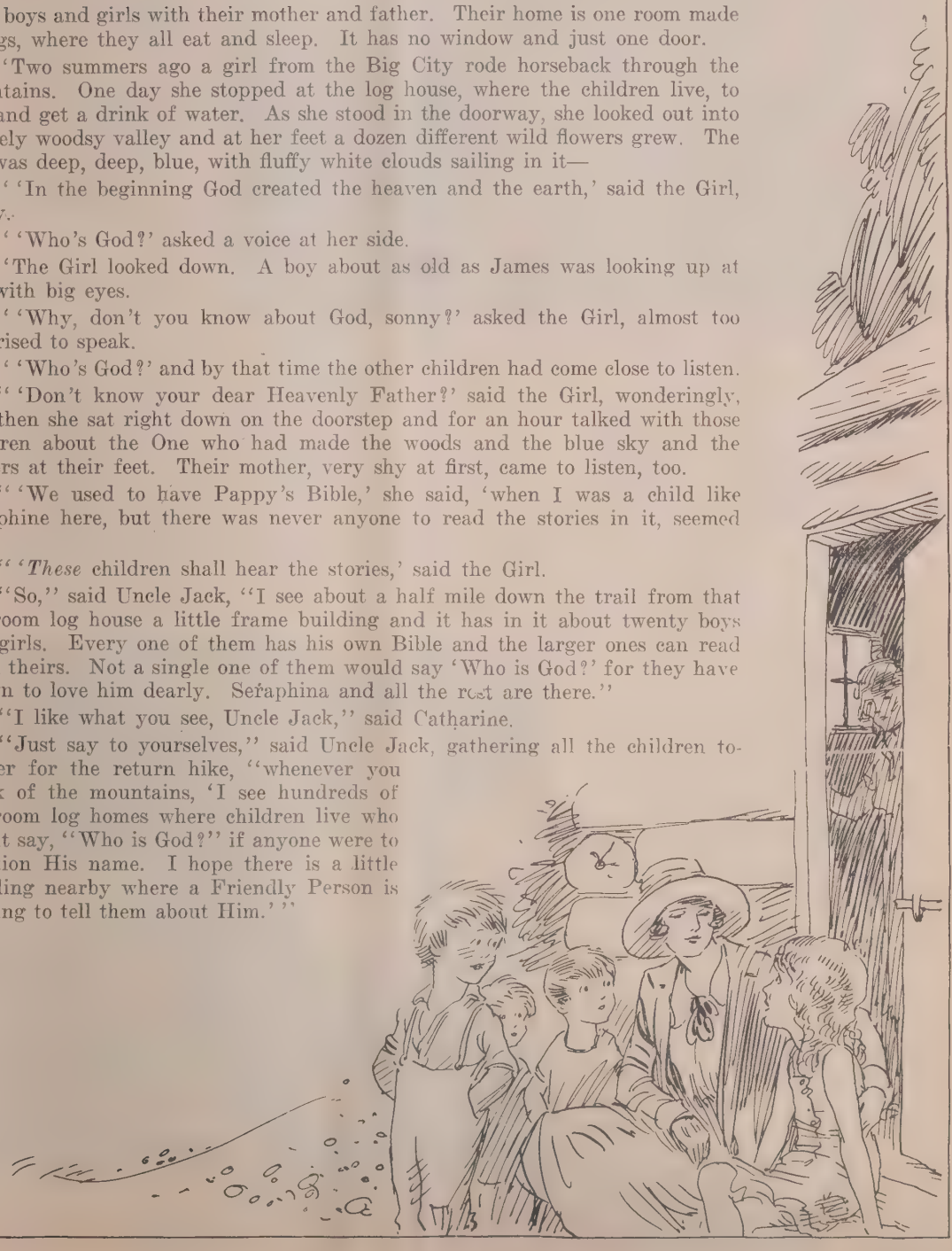
"'We used to have Pappy's Bible,' she said, 'when I was a child like Seraphine here, but there was never anyone to read the stories in it, seemed like.'

"'*These* children shall hear the stories,' said the Girl.

"So," said Uncle Jack, "I see about a half mile down the trail from that one-room log house a little frame building and it has in it about twenty boys and girls. Every one of them has his own Bible and the larger ones can read from theirs. Not a single one of them would say 'Who is God?' for they have grown to love him dearly. Seraphina and all the rest are there."

"I like what you see, Uncle Jack," said Catharine.

"Just say to yourselves," said Uncle Jack, gathering all the children together for the return hike, "whenever you think of the mountains, 'I see hundreds of one-room log homes where children live who might say, "Who is God?" if anyone were to mention His name. I hope there is a little building nearby where a Friendly Person is waiting to tell them about Him.'"



A Medium of Good Will

By LORA GARRETT

Of Colegio Americano, Buenos Aires, Argentina

Graduating Class, Colegio Americano, Buenos Aires

Some of these young men are already holding responsible positions

THE 1927 school term opened March 9. At first it seemed that the enrollment would not be nearly so large as that of last year but at present the number is not much below what it formerly was. In a number of mission schools in South America there is a noticeable falling off in enrollment, which is probably due to the strained political relations between the countries of South America and the United States.

As in former times there are the primary and secondary departments which offer the work in the language and according to the prescribed program of the country, the commercial department and the primary and secondary departments of the American School. In all there are 232 boys enrolled, 47 of whom are boarding students.

More than half of the states in this country and several foreign countries are represented. Two years ago 18 distinct nationalities were found among the student body. The students come from all walks of life; some from homes of wealth, culture and influence; others from more humble homes. Scholarships are provided for worthy boys who cannot afford the tuition fees and a number of the older boys are rendering valuable service in return for their scholarships. The Colegio is a place of much intermingling of nationalities and social strata and because of this cosmopolitan nature of the situation there is sympathy and understanding among these students that cannot be entirely forgotten or ignored in the future. It is pleasing to note the splendid attitude among the students this year. New ones have come for the most part because of recommendations from those who have been patrons of or students in the school.

The teachers are for the most part Argentine and a number of them are very sympathetic and try to propagate our ideals in their class work.

For this school there is being tried a new experiment, that of a local board.

Recently one of the high officials in the service of the United States visited Colegio Americano and commended the school in a most encouraging way. He praised very highly the work done for the Argentine and American boys, the prominent families represented in the school, and stated that as a medium of good will between the United States and the Argentine he knew of no other organization or institution in the Republic which is more promising for the future than Colegio Americano. Likewise some of the alumni have expressed their appreciation of the school in respect to the ideals propagated as well as scholastic work.

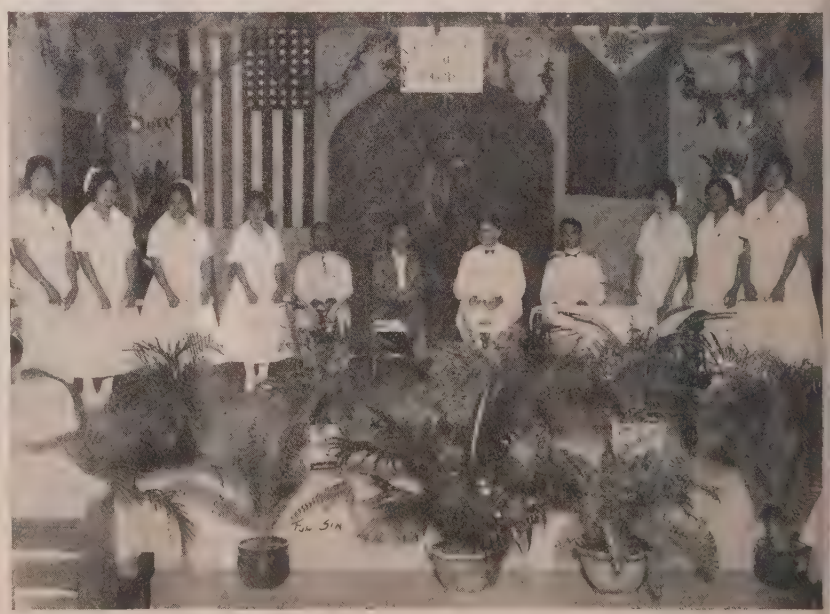
During the last term property in one of the suburbs was purchased for a new school site. Among the private institutions Colegio Americano stands high, not only in this city but in the Republic, but with the present facilities the school cannot further expand. It is hoped that in the near future buildings and equipment may be made possible and that the school may grow and fill a better and bigger place than it has in the past.

A Suggestion of Strategy

To the teachers of America from a Pacific Coast business house

NO ONE knows better than the members of the National Education Association that the evils of this world rise, like miasmal vapors, from the twin swamps of ignorance and folly. No one appreciates more than the teachers of America that all the future good which will come to the world's next few generations will be brought to full fruition by the children who are even now developing into maturity.

An opportunity lies now to the hand of every member of the National Educa-



The seven graduates of Mary Chiles Hospital, Manila, Philippine Islands, received their diplomas in this beautiful setting of palms and ferns so easily procured in the tropical islands

on Association to ensure peace, happiness and prosperity for the many countries that rim the Pacific Ocean—to enable those countries to avoid the pitfalls into which all Europe has plunged within the last dozen years.

Teach the children of America today, that China is *not* a country of four hundred million bandits but a land which, given a helping hand, will surmount the barriers confronting it. Teach the children that the Chinese are a people of real flesh and blood, that they have emotions and longings and aspirations identical with our own, that America's strong, patient kindliness will help to fulfill.

Instill into the minds of the children of America that there is no other country in all the world in which the national love of art prevails to the same extent as in Japan—that scores of thousands of Japanese people, men, women and children, fare forth every springtime into the wide countrysides to revel in the beauty of flowers—that every window in a Japanese house is so designed that it may look out upon some pretty picture of nature's loveliness.

Such things, and a thousand more like them, teach the children of America during the next ten years. The children of today will be the men and women of tomorrow. The seeds of sympathy, of kindly understanding, planted today, will grow to be the inspirations of tomorrow. Plant these seeds in the minds and more particularly in the hearts of the children of America today and not only will the guns of battle never roar in wrath and hatred over the blue waters of the Pacific but the many countries whose shores are washed by its tides will be set, fully and fairly, in the sunshine of contentment and well-being.

If the convention of the National Education Association were to do nothing else than to give the necessary impetus that would set in immediate motion the teaching of such principles throughout all the classrooms of America, a great and worthy thing would have been accomplished.

The Good That Men Do

"Good We Shall Find"

I AM wondering who receives the greatest benefit, the reader of the column "The Good That Men Do," or is it the contributor? In my mind, it is the latter.

When I am looking and listening everywhere for the good that men do, then it is that I am building constructive thoughts. It was Emerson who wrote "thoughts are things." Then it must be a truth, that by our thoughts, we either build constructive or destructive avenues in life.

Some one writes, "Would we see good in others, good we shall find." A few nights past, I was riding in an electric street car. Looking out, I saw an aged man hesitate at the curb. That very moment, a young man turned about and gently touched the man by the arm and walked across the street with him, leaving him on the other side. The young man, "youth of today," retraced his steps hurriedly. He did a kindly deed, and had I seen the face of either, I am sure it would have reflected a blessing.

MRS. A. T. VAN WINKLE.

Logansport, Indiana.

My Bridge of Dreams

I built a bridge of dreams across
From star to star,
Where all the constellations sing
And systems are.
I built of opal, amethyst, carnelian,
blue,
But never any of my dreams
Came true.
I built a bridge of dreams across
From door to door,
Where neighbors toiled and babies
romped,
And struggles were.
I built of courage, love and hope,
My heart the crew,
And every dream I fashioned thus
Came true.

—BY WILL C. CHAMBERLAIN.

"Until Death Us Do Part"

SOMEWHERE in the United States there is a man of such prominence that to mention either his calling or his state would be almost equivalent to naming him. More than thirty years ago he was happily married. After childbirth his wife's mind became deranged so that she had to be taken to a sanitarium. Every resource of modern science and tender nursing has been exhausted in her care and every month her husband has journeyed to her bedside and watched anxiously and in vain for any indication of recognition and intelligence. Few even of the people who think they know the man are aware of this perennial trial and faithful tenderness.

Recognizing One in Need as a Neighbor

A FEW mornings ago I was walking up Delmar Avenue on my way to the office. The hour was early and consequently there were comparatively few people on the street. Some distance ahead and going in the same direction I noticed a man feeling his way along by swinging a cane from side to side, with periodic taps on the pavement. A blind man, I thought. Suddenly a young girl appeared on the walk between the blind man and myself. She had come out of one of the many houses that line the street in that neighborhood. She was young; perhaps not more than sixteen, daintily dressed and gave every appearance of being a high school student on her way to school. She stopped and turned around for a moment to wave a good-bye to someone at the window of the home she had just left. Then she hurried on. She overtook the blind man just as he reached the cross street and was hesitating about the venture of crossing. She stopped and apparently spoke to him and then took him by the arm and led him across the intersecting street and then through the traffic across the avenue to the safety of the loading zone of the street car. Then she waited with him until she saw him safely on board the car. As they turned to cross the avenue I had an opportunity to see the man's face. He was a Negro. This little high school girl had warmth of heart enough to do a kindly deed to one of the humblest of her fellow beings.

J. H. MOHORTER.

A Newsboy Preacher

A BRIGHT-EYED, shabby little fellow was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth Street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentlemen seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant: "No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth Street!" called the conductor, and as the newsboy jumped out into the gathering dusk the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—*Presbyterian of the South.*

Home Missions From the Inside

Two Juvenile Members Write

—Zella M. Jenkins.

Part of the primary department Bayonne, New Jersey, with teachers

San Antonio, Tex.
May 30, 1927

The WORLD CALL Editor:

It is very satisfactory to me to address this few lines in which lines the readers of your well recommended magazine may see how God has bless my people by sending some good souls to them with only one porpouse and it is, as Christ has comend them to do, "'love thy neighbor": And the missionaries at the Institute are doing so in every way possible to them; The "casita" (or nursery) is only one way in which they put part of their time. The children here belong, all of them, to poor mothers on factorys in the city, the children are brought to the casita every morning and keeped until the mother call for them in the evening; In this way, the "casita" had an attendance of 2727 in the year ending this month, 5454 Lunches were served to the children and as a rule, every one resibed a bath every morning, and so 2727 baths were given in the year. A nurse visits these children three times every week to see that they are in a Healthy way. I am sure that you will understand what a great help to our widows is the casita, and I am telling the truth when I say that it is hard for me to find words in which I may express my appreciation to those in charge.

I will be much obliged to you if I will see in one of your next numbers this my poor letter, but any way, permit me to offer my humble appreciation for your attention. Respectfully yours,

MARIO CASTILLO.

The Things I Learned at Week Day School in Chicago

I SURE enjoyed the Week Day School. We played games and this is the names, "Ring Around the Rosy" and "A Tisket a Tasket a Green and Yellow Basket," "The Farmer in the Dell."

And we learned to be polite at eats and learned to be polite when we meet any one that we know on the street. We learned to be polite when we have company.

And we learned about Jesus. And we made a picture about Jesus when he was born. We learned to thank the heavenly father for our fathers and mothers.

We drew pictures and we cut out pictures. We learned how to weave baskets. We sang songs, we sang "O beautiful" and "America" and "Right in the Corner Where You Are."

And we saluted the flag and the teachers told stories and the children recited some poems and rymes. And we all love our teachers.

RUTH KNICKELBEIN.

—Ruth Boll.

Daily Vacation Bible School, Allison, Pennsylvania

A Self-Revealing Letter

THIS extract from a personal letter of one of the guests in California Christian Home, San Gabriel, to a friend is eloquent of the spirit which pervades that Home:

"The first Sunday I was here all the members of the family who were able were received into the Alhambra Church which is just a mile and a half from here. We are to have a front seat. Mr O'Neal's voice carries well and we have no difficulty in understanding him. We have a long bus, seating twelve or fourteen, with 'California Christian Home' in gilt letters on the side. It is quite comfortable and Mr. Boyd acts as chauffeur. Others go in the Ford with Mrs Boyd as driver. If there are any who do not feel equal to the trip a service is held for them at three o'clock in the afternoon, the Southern California preachers arranging among themselves as to who will have charge. On a recent Monday evening some of the young people of the Pasadena Church gave us a musical and literary program.

"Mr. and Mrs. Boyd are very fine and so are Mr. and Mrs. Rogers. Mr. Massie I call in my own mind Mr. Great Heart for he is so good to everybody here. He happened to see one of the women in a wheel chair which had to be pushed by another, so today she has a chair with a rim so she can push herself in her room. Then there is good, fatherly Mr Win, with a sweet, delicate looking wife who brings things from market for us and Mr. Lang, who drives up to our front door in the evening with his seven passenger sedan and loads it to its capacity. He is so kind to point out all points of interest as we go along."

The Price That Is Paid

AMONG those that were compelled to leave prosperous missionary labors in China a few weeks ago were Dr. D. S. Corpron, Mrs. Corpron and their small children, Phyllis Ann and William Edward. After their unspeakably difficult journey from Luchowfu, down the Chao River across Chao Lake and along another soldier-infested stretch of river to Wuhu and down the Yangtse to Shanghai, they went across to the Philippine Islands and were assisting in the work at Laoag until the Chinese storm should abate. Here the extreme heat of the rainy season of the tropics has proved too much for the strength of the children. July 14, a cablegram announced the death of William Edward, age seventeen months. Just ten days later came the death of Phyllis Ann age four years and one month.

In the overwhelming shock and grief their parents have not only the sympathy of countless friends but the assurance that somehow, this being a part of the price that is paid for the redemption of China in the long run, like every other item in that enormous bill of costs, will prove not to have been in vain.

Missionary Illustrations of Uniform Sunday School Lessons

Compiled by Edith Eberle

Edith Eberle
Miss Eberle served one term in the Philippines and is making herself useful at home in her enforced absence from the field.

September 4: Solomon's Wise Choice

Chinese Girls observe Golden Rule Sunday

WORLD CALL, June, 1926, told the story of a girls' Bible class in the Y. W. C. A. in Hangchow, China. Only one of this class of Chinese girls was a Christian and some of them had never seen a Bible before coming to the Y. W. C. A. class. But they were beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui told them of the origin and purpose of Golden Rule Sunday. She showed them pictures of the hungry children and of the old men and women and little children being driven from their homes by war. The thought of the human "rice bowl" that needed filling appealed to girls to whom rice was the chief food. From the opening of the Sunday school in September it had been understood that the children themselves should decide how their collections should be spent. Such collections have at times been spent on the donors themselves. By Golden Rule Sunday their collection box was so full that not even a cash (one-twentieth of a cent) could be slipped in. The children listened to the stories of the war orphans and their need and then the question, "who do you think are better off, they or we?" Now these Sunday school children at the Y. W. C. A. in that China city are poor. They are used to a diet of rice and vegetables with meat or fish once a week. But they readily agreed. "We have our fathers and mothers and they have not, so we are more fortunate." When they voted whether or not to send their money to the orphans of the Near East Relief every hand, even the tiniest, was raised. The collection box held nineteen dollars, which was a splendid sum for those poor children to give. Was that not a wise decision and worthy as Solomon's choice of the better things?

September 11: Solomon Dedicates the Temple

How a group of Filipino Christians loved God's House

The Christians in Batangas needed a larger house in which to worship God. But they were poor and had little to give. And then the opportunity came to buy a good concrete warehouse that could be made into a very nice church building. It was during the rainy season and business was poor, so the members had little to give. The pastor of the church tells how they labored and prayed and that Sunday morning when they must raise the money it was raining hard. But the chapel was full. During the giving and after a time of silent prayer a member stood and said he had no money to give but he would give his pig. His brother followed and said, "I have a ring which my grandmother gave me. It is eighty years old and the dearest of all my possessions but I am glad to give it to the Lord." A woman with tears streaming down her face said, "I have an *arcania* (savings box) which I have kept for many years. Before I was married I began to put pennies into it so that when I grow old I would have something to give to my children. I do not know how much is in it but I will give it to the Lord." The box revealed a little over thirty-six dollars, the hoarded savings of years. A man sold his cow which was his only work animal and gave all the money to the new church. A few days later the pastor saw him and his son plowing, one pushing and the other pulling the plow. There were other gifts showing the same sacrifice and love and the pastor, concluding the story, "It seemed as though we were in the upper room in Jerusalem. The faces of the people fairly shone with the joy of triumph."

September 18: The Kingdom Divided Khama, the Christian King

Sekhome was the king of Bechuanaland, South Africa, and he was a pagan, follower of witchcraft, and refused to listen to the missionaries' story. His son Khama became a Christian and leader of the people in his father's kingdom. They loved and believed in him. They followed him in war and in peace. Finally the king himself fled and lived in exile while his Christian son ruled in his stead. He put out laws against polygamy, slavery, fetishism and liquor. He drove out of his kingdom the white traders who sold intoxicants to his subjects. The British government recognized the worth of Khama by granting that he should rule undisturbed with only a "resident adviser." Khama built churches and schools and for fifty years ruled over a peaceful, prosperous kingdom five times the size of Great Britain. Khama took counsel of God. He rejected his father's plans, and by his right living and fair dealing overthrew his father's evil rule. And as a Christian king Khama ruled and wrought mightily for God. Working with God brings success to self and happiness and well-being to all. (Condensed from "Khama, the Christian King" in WORLD CALL, September, 1926.)

September 25: Review.

What's the Baby Crying About?

By Mrs. C. E. Hubbell

"COLEGIO INTERNACIONAL," "Colegio Internacional," rings in my ears as A. E. Elliott said it over at the Paraguayan breakfast during the Ohio state convention at Tiffin in May.

We Disciples of Christ have the whole republic of Paraguay as our field, we have a school in the capital of that war-ridden, "barefoot republic." We have the respect and interest of their officials and educated men. We have men of our own prepared to carry on the work. It represents a medium for inter-American friendship second to none.

"What's the Baby Crying About?" was the topic discussed by Mr. Elliott at this breakfast attended by one hundred and twenty-five lay delegates, ministers from Ohio churches, national workers and returned missionaries. The breakfast was one of the high spots of the convention.

Mrs. P. M. Kendall presided at the speakers' table and about it sat Mrs. Josephine Stearns, Mrs. M. E. Baker, Mrs. Alda R. Teachout, M. L. Norment and A. E. Elliott. The chairman in introducing the program employed this scriptural quotation from Ezekiel 20:46—"Son of man set thy face toward the south and drop thy word toward the south."

The pressing need of the Colegio Internacional, as pointed out by the speakers, is a dormitory to house the young men who are eager for the teachings and moral culture of this institution. Money for a girls' dormitory and school building is already provided. Intelligent fathers of the upper classes and high officials of this southern, inland republic implore the missionaries to take the Paraguayan sons into the school and act as their second fathers. Boys from the best homes of Paraguay now occupy makeshift quarters and sleep in the corridors, while countless others are turned away. The crying need is for funds to build a place in which to house them.

Are we going to hear the cry of our baby mission and "dry those tears" or are we merely going to hush it into silence by neglect?

Line Upon Line—

Recently one of our representatives at a convention was talking to two ladies about the use of our Sunday school literature. He learned that both of them were active in the Sunday school as well as in the local Women's Missionary Society. He also learned, incidentally, that they were much concerned about some opposition.

Judge of his surprise when he found that they knew nothing about the character of the material produced by this house, and nothing about the ceaseless efforts of the institution to help in unifying our brotherhood in spirit—leading toward support of our cooperative work.

Judge of our surprise, too, that it is possible for those whose hearts are in a work, whose great desire is to increase the strength of our people, not to know about and to support one of the principal instruments in that service.

How may we impress the message that this institution is the property of the brotherhood, that it exists only to serve, that it actively supports the recognized missionary and benevolent agencies of our people, and that its earnings are devoted to the extension of brotherhood interests?

You who read, if not active in the Sunday school, may say a word that will lead to the adoption of our material; and in doing so you will help your own work, and the whole brotherhood, as well as securing the best material for the Sunday school.

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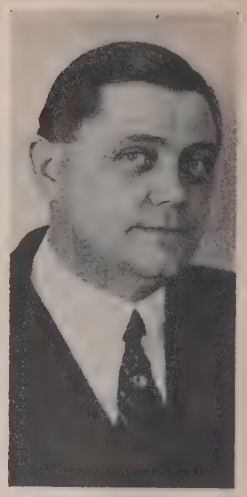
Max C. DeWeese



MAX C. DeWEESE, pastor of th Highland Park Christian Churc Des Moines, Iowa, has been called to d evangelistic work under the home depart ment of the United Christian Missionar Society in Georgia, beginning October 1 1927. The Georgia State Board has als called him to do the work of state secre tary in connection with his evangelisti work.

Mr. DeWeese is well qualified for hi new work. He is a graduate of Cal fornia Christian College, and whil preaching at Highland Park has attende Drake University, securing his M. A. de gree. In his ministry of three years th membership of the church and Sunda school has doubled.

Mr. DeWeese was president of th Central District of Iowa this year an also vice-president of the state conver tion.

It is expected that he will do spler did work in his new field of labor.

Some Priestly Guests

A NUMBER of young priests from th large monastery at Litang stopped t look in at our school on their way t Lhasa. We always invite them to loo around and give them Gospels and tract At first only one of them ventured i but after he had received the Gospel and tracts and gone out, others were en couraged to come in. These priests ha never before seen a white person, whic it not surprising since most of them liv south of Litang and are at the monas tery only on certain days of the yea They will take up their residence i Lhasa for three years where they expec to learn the mysteries of conquering ev spirits and all the lore necessary fo an ordinary priest. We hope that the will have enough interest in their pro fession to study the Gospels and tract perhaps later to seek further knowledg of the good tidings.

MARION DUNCAN.
Batang, West China.

Russell Morse Coming Home

MR. AND MRS. J. RUSSELL MORSE and their two children are reported to have left West China, because of the order of the American Consul for all missionaries to evacuate China. The Secretary of State at Washington has informed the foreign department of the United Society that Mr. Morse and family are destitute in Northern Burma and has asked for money for their emergency and passage home. The society has sent funds through the Department of State by cable to the American Consul at Rangoon, Burma.

Mr. and Mrs. Morse had resigned from the United Society and were endeavoring to conduct work independently about twenty days' journey south of Batang in West China. Mr. Morse's regular furlough was almost due when he undertook this work alone, and it was understood that he might find it desirable to come home this year. The disturbed condition in West China and the pressure of the American Consul have no doubt made this step necessary.

World Call Banquet Wins Praise

WORLD CALL is putting on a very fine fellowship banquet program at some of our state conventions. As an observer at the Michigan banquet I found it an exceedingly happy occasion. The president of the woman's missionary society of the state presided as toastmistress. This was appropriate, for no group of people in our brotherhood has been more loyal to our missionary magazine than the women of the missionary societies.

Two preachers participated in the program, one giving briefly the history of WORLD CALL, how it grew out of the merging of the missionary magazines of our organizations, even before the United Society was formed. Another challenged the churches to increase subscriptions to it and told from his own experience how WORLD CALL had proved a helpful factor in the churches where he served as minister. This expression was fortunate, for WORLD CALL could have no more helpful friends than our ministers.

Two or three other excellent short talks were made. One outlined briefly the content of WORLD CALL and showed what an interesting magazine it is. Another emphasized the spirit of cooperation which is illustrated every month by WORLD CALL, and stressed particularly the value of the state paper along with WORLD CALL. A third showed the helpful character of WORLD CALL for leaders of youth, and outlined the place which *King's Builders* occupies in conection with WORLD CALL. The banquet program closed with a happy address by Mrs. L. Madge Smith, circulation manager of WORLD CALL. Her talk was brief, but to the point. Indeed I have never heard a finer presentation of WORLD CALL than that which Mrs. Smith made.

It is to be hoped that a similar program may be arranged for every state convention.

AN OBSERVER.

Mount Hermon Federate Schools of Missions

By Mary Bamford

THE Federated School of Missions met at Mount Hermon, California, July 6-13. Registration in the school amounted to 253, there being twelve religious bodies represented. The ladies who represent the Disciples of Christ on the committee conducting the school are Mrs. E. R. Ashby, Mrs. R. W. Blosser, Mrs. H. F. Gilliam (State President Christian Women), and Mrs. J. N. Lester, treasurer of the school.

We were favored in having two nationally known women on our faculty, Mrs. E. H. Silverthorn of New York, president of the Federation of Women's Boards for Foreign Missions, and Mrs. John Ferguson of New York, president of the Council of Women for Home Missions.

One of our evening speakers was Dr. Ng Poon Chew, editor of *Chung Sai Yet Po*, the Chinese newspaper of San Francisco. We had delightful "Twilight Hours with the missionaries," there being missionary workers at Mount Hermon from India, Siam, China, Alaska, and from among the Mexican immigrant workers of California.

There was a young women's program, and a children's daily vacation Bible school. Altogether we found it a delightful place to see exhibits of missionary literature, and to gain information and ideas to take home to our churches to aid in our missionary meetings.

Progress in Education

THE fifty-sixth annual convention of the National Education Association was held in Seattle, Washington in July. Approximately 10,000 educators and others interested in the further progress of education in the United States were present. Men prominent in the educational field presented their views on the different phases and problems of this great work.

The amazing development of the association and education in general was pointed out in the report of Dr. J. W. Crabtree, secretary of the National Education Association. The enrollment in high schools in the period between 1917 and 1927 increased from 1,600,000 to more than 4,000,000. States having sound retirement laws increased from 4 or 5 to 22; the value of school property increased from $2,000,000,000 to $4,000,000,000; average salaries of teachers increased from $600 to $1,300; membership in state associations increased from 200,000 to more than 600,000; expenditures for public education increased from $750,000,000 to $2,000,000,000.

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110 S. Dearborn Street . . Chicago, Ill.
514 W. Sixth Street, . Los Angeles, Calif.
Dime Bank Building . . . . . Detroit
1519 Railroad Ave. So., . Seattle, Wash.
Robert Dollar Bldg., San Francisco, Calif.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Lotumbe—Lō tūm be
Boimba—Bō īm ba

India

Bilaspur—Bī läs pūr
Bikai—Bī kai
Bina—Bī na
Budhu—Bŭd hū
dahl—dähl
Jhansi—Jän sī
julabi—jū lä bī
Jubbulpore—Jŭb bŭl pōre
Katmi—Kŭt mī
Kulpahar—Kûl pŭ här
Mahoba—Mŭ hō ba
puri—pû ri
Sahib ji—Sä hīb jī
tarkari—tŭr kū ri

Japan

Kagawa—Kä gä wä
Kakichi—Kä kī′ chī
Shibusawa—Shī bū sä′ wä
Soyeda—Sō yē dä
Sugahara—Sŭg a hä′ ra
Toyohiko—Toy ō hī kō
Uchida—U chī dä

Latin America

Buenos Aires—Bwē nōs Ai räs
Colegio Americano—Cō lē hīō Amer ī-kä nō
Entre Rios—On trē Rī os
El Muerto—El Muer tō
Parana—Pä rä ná
Rosario—Rō sä rī ō
San Luis Potosi—Sän Lū īs Pō tō sī
Venado Tuerto—Vē na dō Twēr tō

Tibet

Batang—Bä täng
Gezong Ondu—Gī zäng On dū
Japoding—Jä pŏd ing
Lhasa—Lä sä
Litang—Lī täng
Lui Ja Dju—Lū Jä Jū

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An Adult Program for the Disciples

(*Continued from page* 29.)

power? If so can these qualities be developed in a larger number of Christians?

This would seem to be the purpose of an adult program. To cause adults to come to the fulness of the stature of Christ; to use the Bible, not as an end in itself or as a starting point to make a good speech, but as a source of tested spiritual experience to reproduce its type in growing lives.

How can this be done? It is not easy. We desire at the beginning to get the opinion of the brotherhood as to what type of character is most desirable and forceful in the church. Our next step would be to discover the method by which such character can best be developed on a wider scale. How can our splendid adult organizations be used?

In all this process it is needless to add that the art of thinking cooperatively must be developed. Members of churches need to think together under the influence of the spirit of God. Our great brotherhood needs to argue less and think more cooperatively. In a very personal sense your adult superintendent needs to think *with* and not *for* his brethren. In this he asks the cooperation of all. Write him: Charles Darsie, 425 DeBaliviere Avenue, St. Louis.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Receipts for One Month Ending July 31, 1927

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
rches	$ 6,464.34	$ 1,265.13	$ 942.30	$ 644.30
day Schools	4,341.52	643.50	107.65	44.15
istian Endeavor Societies	432.90	34.09*	48.62	18.62
man's Missionary Societies	2,548.53	431.49*	405.01	345.01
les	348.24	506.09*		
angle Clubs	115.53	16.35		
ldren's Organizations	308.09	55.33		
ividuals	1,203.97	959.17*	3,275.50	2,945.50
uests	1,282.09	82.09		2,375.00*
erest (U. C. M. S.)	2,131.20	1,659.14*		
erest (Old Societies)		1,214.35*		
eipts from Old Societies	851.20	1,148.80*	4,574.55	4,574.55
ne Missions Institutions	761.57	3,132.28*		
evolent Institutions		12.00*		
nuities	3,100.00	10,500.00*		
RLD CALL Subscriptions and Advertising	2,445.50	329.04*		
g's Builders	200.36	12.04*		
istian Plea Subscriptions and Advertising	535.50	535.50		
erature	4,044.40	386.03		
cellaneous	5,392.64	3,148.40	828.37	10,466.93*
	$36,507.58	$13,806.16*	$10,182.00	$4,269.80*

Board of Temperance and Social Welfare
Report for Twelve Months Ending June 30, 1927

		Gain
rches and Sunday Schools	$ 8,403.05	$ 871.89
m Field Work	1,600.00	280.00
sonal Gifts	1,611.00	113.00*
-rentals and Miscellaneous	257.27	1.38*
nterest	150.93	157.44*
Total	$12,022.25	$ 880.07
ecrease		

J. E. Randall Dies

WORD has come of the death of John E. Randall, who was for sixteen rs a missionary in Jamaica. He was son of C. E. Randall, who came to the service of the Christian Woman's Board of Missions in 1885, and who, at the time of his death, in 1912, was affectionately called the Father of the Jamaica Mission.

For the past six years J. E. Randall has been the pastor of the Mornington Road Christian Church, Southport, England. He had suffered a severe illness and was on the way to visit friends in Jamaica for a few weeks of rest and recuperation. He died suddenly of heart failure, July 31, and was buried at sea the next day. A personal friend on board, Mr. Turner of the Anglican Church, assisted the captain at the burial. Mr. Randall leaves a wife and three children in Southport, England.

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Emory Ross, Africa, New York, August 20, 1927.
Mr. and Mrs. W. H. Erskine, Japan, San Francisco, July 28, 1927.
Mr. and Mrs. C. P. Hedges, Africa, New York, July 25, 1927.
Mr. and Mrs. C. Manly Morton, Porto Rico, August, 1927.

Missionaries Going to Field

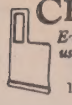
Mr. and Mrs. H. M. Reynolds, India, September 7, 1927, S. S. City of Harvard, New York.
Mr. and Mrs. W. B. Alexander and Florence, India, September 7, 1927, S. S. City of Harvard, New York.
Miss Myrtle Furman, India, September 7, 1927, City of Harvard, New York.
Dr. Jennie Fleming, India, September 7, 1927, City of Harvard, New York.
Miss Velva Dreese, Philippines, September 3, 1927, S. S. President Madison, San Francisco, California.
Dr. and Mrs. William Davis, Africa, September 21, 1927, S. S. President Roosevelt, New York.
Mr. and Mrs. W. G. Menzies, India, September 24, 1927, S. S. Cameronia, New York.
S. J. Corey and Alexander Paul, August 16, 1927, S. S. Shinyo Maru, for the Orient.

Births

Thomas Newton, Jr., to Mr. and Mrs. T. N. Hill, India, June 2, 1927.
Marian Louise, to Mr. and Mrs. M. H. Duncan, Tibet, April 14, 1927.

Death

Phyllis Ann, daughter of Mr. and Mrs. D. S. Corpron, China, July 24, 1927, in Philippine Islands.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The Last Page

RECENTLY a thoughtful teacher in the Pierre, South Dakota, high school told some of the graduating pupils to write a letter to a local business man, asking this question: "Is it worth while to go through high school?"

The secretary of the Commercial Club answered one of the pupils and besides giving many good reasons why high school studies were valuable, he so aptly put forth another reason that we feel bound to quote it here. He said: "Your most intimate companion will always be yourself. You had better make yourself the best possible person you can. If you do this, you will make yourself a companion worth while, and when you get older your mind will not be out of a job."

We don't know that we have seen a more weighty statement made in simpler words. Neither Emerson nor Ruskin could have done better, though they might have said the same thing more colorfully or picturesquely.

If you live the ordinary span of life, you are a long time with yourself and you certainly don't want to run the risk of being bored; and have to go tearing out to shows and crowds and sights every night—and day, too—in order to endure living at all. "One's mind out of a job." It is something to consider. —*Globe-Democrat.*

Minister—"At the close of the service tonight the choir will sing a special anthem composed by the organist, after which the church will be closed for a month for necessary repairs."—*Goblin.*

A returned tourist relating his experiences: "Well, I like Paris and Rome, but the best part of the whole thing was the trip over. Don't miss that, whatever you do, if you go to Europe."

"There seems to be a strange affinity between a darky and a chicken. I wonder why?" said Jones.

"Naturally enough," replied Brown.

"One is descended from Ham and the other from eggs."

Johnny, when asked by his teacher to define "deficit," said: "A deficit is what you've got when you haven't as much as if you had just nothing."

"In the beginning I was woefully lacking in appreciation of the wonders to be wrought by television," says Heywood Broun. "I did not realize what it would mean to us all until it was pointed out to me that when the mechanism is perfected, there will be an end for all time to the idiot who rings and begins, 'Guess who this is.'"

A most encouraging voice came the other day to a minister from the younger generation. He was planning to revive a nearly defunct Bible class, which had been a discussion group and almost everything else. "For heaven's sake," implored one of their leaders, "don't give us a discussion class. We have that in school, in the Y. M. C. A. and everywhere else. Why should we try to discuss all these things of which we know nothing? Make it a simple, old-fashioned Bible class and tell us all the things we don't know." Very antiquated pedagogically, but refreshing, for all that.

You kin git a good line on any proposition by sizin' up those who oppose it. —Abe Martin.

Time flies. Nowadays a child picks up geography from a rumble seat, arithmetic from a dial phone, and the alphabet from a radio call list.—*Detroit News.*

Conductor—"How old are you, little girl?" Professor's Daughter—"If you don't object, I'll pay my full fare and keep my own statistics."

"Do you believe in the survival of the fittest?" "I don't believe in the survival of anybody. I am an undertaker." —*Boston Transcript.*

I like air castles, but I'd much
  Prefer a bungalow—
A real one, with three hollyhocks,
  Or seven, in a row;

And it must have a kitchen sink.
  And it must have a swing,
A bright canary in a cage
  That truly likes to sing,

A kitten and a window box,
  A fireplace, and—what more?
Why, nothing else, I think, but you
  Standing at the door.

—MARY CAROLYN DAVIES.

When you hear of good in people—tell it;
When you hear a tale of evil—quell it.

—*Selected.*

"Mother," said the little six-year old girl, "I think I know what flowers are." "And what are they, dear?" "Why, when God breaks up a rainbow he throws down the pieces and they fall on the bushes in the garden."—*Boston Transcript.*

De Lawd he had a job for me,
  But I'd so much to do,
I ask him to git somebody else,
  Or wait till I git through.

I dunno how de Lawd come out.
  He seemed to git along,
But I felt kinder sneakin' like,
  Cuz I knowed I'd done him wrong.

One day I need de Lawd myself
  An' need him right away,
He never answered me at all,
  But I could hear him say,

'Way down in my accusin' heart:
  "I'se got so much to do.
You'd better git somebody else,
  Or wait till I git through."

Now when de Lawd he have a job,
  I never tries to shirk,
I drops whatever I'se on hand,
  An' does de good Lawd's work.

My own affairs can run along,
  Or wait till I git through;
Nobody else can do de job
  De Lawd's laid out for you.

—PAUL LAURENCE DUNBAR.

"The gambusia is a little fish. It has scarcely any pulchritude, and no charm of manner. Its only redeeming feature is its undying hatred of the mosquito. Back in medieval times, apparently, a mosquito played a dirty trick on a gambusia. Like the noble red man of America, the gambusia never forgets. In any event, the two have been on the outs ever since."

In approximately these words, James Michez, late of the Mosquito Extermination Society of Louisiana, explains his proposal to introduce a new form of warfare into China. Shanghai residents are both interested and amused. His suggestion to the Shanghai Municipal Council is that several swarms or "schools" of gambusia should be released into the waters adjacent to the city—and that if this is done the mosquitoes for miles around will soon be exterminated.

To a darning needle once exclaimed the kitchen sieve,
"You've a hole right through your body and I wonder how you live."
But the needle (who was sharp) replied
"I too have wondered
That you notice my *one* hole, when you there are a hundred!"

—*Saadi, translated by James F. Clark*